



one bone of my bones, and fleſhe of my  
fleſh. Before did Adam behold, and con-  
ſidre al beaſtes and lypunge creatures  
here vpon earth, and gaue euery one his  
peculiar name according to his ſpoken,  
but amonge al thinges liuing, he founde  
none, to whō he might beare any hearte  
and minde, namely to dwell by it, to loue  
it, and of it to procreate one lyke him-  
ſelfe. And therefore is it reaſon,  
that with fire they be puniſhed vnto  
death, which (agaist al kinde & nature  
of man) haue to do with beaſtes & not  
onely with woman.

As ſoone now as the woman was ſet  
before Adam, he knowlegeth immediat-  
ly, that ſhe was for his purpoſe, & he Decei-  
ueth her wel, and that he coulde finde of loue &  
in his hert to loue her, as one that was like him  
of his own kinde, of his own bloude, to mar-  
rie ſhe of his fleſh, and bone of his bone. age.  
For though he ſlept when the woman  
was created out of his ribbe, yet ſawe  
he wel & ſhe was lyke hym, & ſuch one  
as he hitherto had not founde amonge all  
other lypunge creatures. And alſo had  
planted in them the kinde, the ſoule, the  
hert, the inclinacion, & natural affect, ſo  
that it becometh & one to haue toward  
the other. Lyke as Adam now had giue  
al other beaſtes their names according  
to the firſt originall, and operation of



one of the most prohibited  
inventions of the 18th

century. The most common

of the 18th century. The most common

Bullinges

The Christen state of Matrymonge,  
wherein housebandes and wyves maye  
lerne to kepe house together wyth love.  
The original of holy wedlocke: wha, wher,  
how, and of whom it was instituted & ordeined;  
what it is; how it ought to proceade; what  
be the occasiōs, frute & commodities thereof.  
Contrarye wyse; how shameful & horrible  
a thīg whoredom and aduoutry is;  
How one ought also to chouse him a mete  
& conuenient spouse to kepe and increase  
the mutual love, truth and dewty of  
wedlocke; & how married folkes should  
bringe up theyr children in the feare  
of God, set forth by Miles Coverdale.  
Imprinted at London by Nicholas Hyll  
for John Cought. 1552 —

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their kynd, so geueth he now a name al  
so vnto þ wife and calleth her Ischa,  
that is to say, of man, because she was  
taken out of man.

Then foloweth it further in Moses.  
For this cause shal a man leaue his fa-  
ther and mother, & cleue vnto his wife,  
and they two shal be into one fleſhe.

These wordes doth Adā, oz els Moses

**The** speake yet out of þ mouth of God, and  
knot & co therby declareth the duetie, knot, & co-  
uenant uenāt of married folkes, namely, that þ  
of mar- highest loue, bonde and vnitie amonge  
age. them shuld be this, that no mā separate  
them a sunder, but onely death. This

declareth he with two special pointes.

First there is no mā next vnto god dea-  
rer vnto vs by al reasō then is our fa-  
ther & mother. But whā they wil make

disorde betwene married folkes, God  
commaundeth a man in that behalfe to

forſake father and mother, and to kepe  
him to his wife. The loue therefore in

mariages ought to be next vnto god, a-  
boue al loues. The secōd: They. ii. saith

he, shalbe into one fleſhe, that is to say,  
one body. Now like as þ greatestt loue,

the most excellent and vnpaynful ser-  
uice, diligence and earnest labour, is in

þ partes of a mā's body, one doyng for  
another, one louting, defēding, helping

and forbearing another, suffereng also  
lyke



like toy e and payne one with another. Euen so ought it to be betwene mā and womā in wedlok. And lyke as the partes of a mā's body separate not thē selues one frō another afore death, euē so must wedlok be a knot vnlosable. And lyke as the partes of a mā's body, whā they are sundred one frō another, conceaue an exceadig great āguish dolour & paine, euē so ought it to be an exceading grefe for married folkes to be separated. And thus Moses ouer & besides y he declareth the first original of holy wedlok, layeth also the foundacion of lawes matrimonial, out of the which all other statutes are taken. After y fal of Adā & Eue ther was nothig added further vnto wedlok, neither altered i those thiges that wer ordeyned, sauving that by reaso of the fal & sinne, ther was sorrow & paine lated vpo thē both & vpon vs all. For vnto man it was sayde: In the sweat of thy face shalt thou eat thy bred, &c. And vnto the womā said god, I wyl surely increase thy sorrow whan thou art with child, & with paine shalt thou be deliuered, & to thy husband shalt y haue respecte, & vpo his pleasure depende. Neuertheles, thowow thy vnscyened faith in Iesus Christ, al these & othەر grefes are minished in thē that beleue, & the by vnperfectnesse is helped.

the first  
book

The Christian state  
inſomuche ſ they come to a very proſ-  
perous olde age many tymes.

Thus much thought I to ſhew out of  
Moſes, ſ excellēt ſeruāt of god, whan,  
wher, how, of whō, & partly for what in-  
tēt, holy wedlock was instituted, cheſly  
how ſ god him ſelf in paradise, at the  
beginning of the world (euē in the time  
of many innocencie & proſperite) orde-  
ned thus for the welth of man, that one  
mā, & one womā ioynd together ſhould  
be one body, one to loue ſ other aboue  
all thinges next vnto God, the one to  
be coupled to the other without ſepara-  
cion, one to helpe & ſuccour the other, &  
in ſ feare of god to bring vp their chil-  
dren. And this is in a maner the whole  
ſumme of the one part of this booke.

The. ii. Chapter.

What wedlock is.

**F**Or vpon the ſaid foundation wil-  
I lay & ſet forth al my worke fo-  
lowing. And firſt wilt I ſhew  
what wedlock is. The whā I haue de-  
ſcribed the ſame, I ſhal open & declare  
the articles therof particularly.

That we call wedlock, is in the Ger-  
wedlock maines tonge called Ge, which as it is  
a very old word, ſo is it ſomtyme takē  
for a law or ſtatute, ſomtyme for a bōd  
or couenaunt. This is the old teſtamēt  
called the law or the old couenaunt, the  
newe

new Testamēt, the new law or y<sup>e</sup> new  
covenānt: because that therein cōsisteth  
not onely y<sup>e</sup> lawe that God gaue to the  
olde and new people, but also y<sup>e</sup> coue-  
naunt which he made with them both.  
The Latynistes cal it *coniugium*, a ioy-  
ninge or yoking together, lyke as whā  
two oxen are coupled vnder one yoke,  
they beare or draw together lyke but-  
then and wayght.

Therefore is wedloke a couenaunte, a  
couplinge or yoking together. Now yf **A yoking**  
wedloke be not the coupling or yoking **together**  
together of one thing, thē must it be ex-  
cepted frō other knyttiges, & we muste  
geue vnto it y<sup>e</sup> own nature & proper tie  
pertaininge to it selfe. Namely, y<sup>e</sup> it is  
a ryghte knot vnto God acceptable, a  
yokinge together of one mā & one wo-  
mā w<sup>th</sup> the good cōsent of thē both. Here  
vnto also must we adde, why & wher-  
fore they should and must be yoked to-  
gether: Euē to the intēt that they may  
lyue honestly and frendly the one with  
the other, that they may auoyde vncle-  
nesse, that they may bring vp children  
in the feare of God, that the one maye  
helpe and conforthe the other.

Out of this waye we comprehendē a  
short description of wedloke, and say:  
wedloke is a lawfull knot & vnto God  
an acceptable yokinge together of one  
man

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man and one womā with the good consent of them both, to the intēt that they two maye dwel together in frendship and honestye, one helping and consoyrtynge the other, eschuyng vncleennesse, and byrnyng by chyldzen in the feare of god. Or els let it after this maner following. Wedloke is the yoking together of one mā and one woman, whom god hath coupled accordig to his word, with the consent of them bothe, frome thenceforth to dwel together, & to spēd their lyfe in the equal partakynge of al such thynges as god sendeth, to þ intent that they may byrnyng. for the chyldzen in the feare of him, that they may auoyde whoredō, & that accordig to gods good pleasure, the one may helpe and cōsoyrt the other.

### The.iii. Chapter.

#### The declaracion of wedlok thus describēd.

**N**ow wil we playnely opē euery parcel of the sayd descriptiō frō  
+ + article to article, & (with testimo-  
nye of þ scriptures) proue & establishe  
the same, where nede is.

First, that wedlok is the couplyng together of one man and one womā, not of one man & mo women, or of one woman and mo mē, the lord him selfe affirmeth it. Mat. xix. and so is it writtē  
also

also in the secbde of Gene. Now where One mā  
as some of the holy fathers had mo wi and one  
ues then one, those were but the actes woman.  
of certain priuate mē, and not such ge-  
neral examples, as are thowowly to be  
folowed.

Againe, the priuate dede of some, or of  
many mē, make not a cōmō lawe. The  
lord in the fore reherfed place of Ma-  
thew, did alledge & renew that old law  
of mariage agayne. Therefore he that  
now wil bynng in y multitude of wis-  
ues, shal folow more the rule of Mahu-  
mere, then of Christ.

Whoeuer by the yoking, topning, or  
coupling, do I vnderstāde not onely an  
outward dwellig together, but also an  
vniforme agrement of minde, & a cōmen  
participatiō of bodye & goods, for as  
much as the lord saith plainely. And  
they two shal be into one flesch, that is,  
one bodye. But of this we shall speake  
further afterwarde, whan we come to  
treate of the Consenting.

Furthermore, wedlock must not only  
be a couplig together, but it must also  
be such a coupling together as cometh  
of god, & is not cōtrary to his worde &  
wil. For where as certaine men do al-  
ledge out of y holy gospel (what God  
hath coupled together, let not mā sepa-  
rate & cōclude theron, y whā two per-  
sonnes



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Let not  
mā sepa-  
rate, that  
god hath  
coupled  
together

sonnes come together, and the one hath  
take the other, it must nedes be false, &  
no man may breake that bande. Such  
mē haue not so good respect to  $\text{p}^{\text{r}}\text{w}^{\text{r}}$  or-  
des of the Lord, as they shuld. For the  
Lorde sayde not: what so euer is cou-  
pled together, ought not, or may not be  
separated. But thus he sayde: What  
God hath coupled together, let not mā  
separate. Therfore must it be considred  
not onely whether two persons come  
together, but much rather whether it  
be done w<sup>th</sup> god, or no, & thinge is with  
God, which is not done against his cō-  
suyndement and word.

There be many whom God coupled  
not together, but carnall luste, money,  
good, flattery, dyokenes, a fleshy arme  
& frendshyp, where god is not thoughte  
vpon, & therfore synne they the more a-  
garnst him. It is writtē in  $\text{p}^{\text{r}}\text{.vi.}\text{cha.}$   
of Gene. The sonnes of God sawe the  
daughters of mē, that they were fayre,  
& toke to thē wiues suche as liked thē.  
Wherby euery mā may perceaue, that  
there was loue and lust, a consent and  
couplinge together, but therfore pleased  
it not god. The same maner of wordyng  
doeth the Lord recyte also in the xiii.  
of Mathew, & sayth: As they were in  
the dayes afore the flood, they dyd eate,  
they dyd drinke, they married, and were  
marged

married, euē vntil the day that Noe entered into the ark, and they regarded it not, til the floude came and toke theym all awaye. Thus also shal the coming of the sonne of man be.

There is no man now so dull, as to thinke y it is synne to mary. Therfore was not that reprehended as though it wer synful & an vnright thing to mary, but because they came not together after the word of the Lord: yea, rather they folowed theyr owne tentaciōs, as I said afore. Wherfore Esdras did separate diuerse mariages: yea, euē of those y bare a good affection the one to the other & wer coupled together. For it was not God, but their own tētaō that toynded thē. Esdras the .x. cha. The yoking of marriedfolkes together, must be framed right accoꝝding to the word and wyl of God.

¶ The .iiii. Chapter.

¶ The ryght couplyng together of Chyristen folkes in marriage.

Certaine popntes now shal I set forth, to y whiche those faithfull Chyristen men must haue respect that intende to take holy wedlock bpō thē according to the will & pleasure of God. Firſt, though marriage also con- cerne the soule & inward man, yet pertaineth

Statutes  
& lawes  
ma

taineth it likewise to the outward things, that are subdued to the higher powers. For where as faithfull rulers haue ordeyned good, apte, & conuenient statutes, & ciuill lawes, such ought no reasonable Christen man to resist, but much rather is he bounde to obey them, like as y<sup>e</sup> holy Apostle Peter hath writte & taught. 1. pet. ii. Be ye subiect (saith he) to al ciuill ordinaunces of mē for the lordes sake. The higher powers haue auctoritie to make ciuile lawes in outward things. And who so withstandeth such doth withstande the ordinaunce of God, & therfore shal God punishe him as Paul testifieth Rom. xiii.

Religio  
& farthe  
muske be  
considred.

Secondely, the Lorde saith Deut. xii. your daughters shal ye not geue to theyr sonnes (meaninge the vnfaithfull and infideles) and their daughters shal ye not take of your sonnes. Therefore in goynge aboute mariage a Christen mā must first loke that in handfastynge him self to a womā, he make no diuorce of the true faith or bringe it in to perel. For it foloweth in the lawe. For they shal make your sonnes to fall awaye from me, & to serue straunge goddes. And then shal the indignacion of the Lorde waxe whote ouer you, & destroy you shortly. Neuerthelesse if there be no daunger of fallynge awaye from

oloe  
ind b  
pafor  
uob

from Goddes truerh, or of hurting the  
same, then (concernyng marriage) it ma  
keth no matter though the partie dwel  
amonge infidels or come of vnfaithful  
fathers and mothers. For Booz which  
was grandfather to Iesse, Dauids fa  
ther married a Cananite of Ierico euē  
Ruth whō þe Euāgelist reciteth in the  
genealogie of Christ Iesu Mat. i. For  
she was right faithfull, and abhoyred  
al ydolatrie.

Elſe yf ther be paret present, that the  
one shal be caried away vnto erroure,  
thē hath not onely þe law in the old Te  
stament spokē ther againste, but Paule  
also cōmaūdeþ in þe secōde to þe Corin.  
the. vi. chap. sayig: Beare not a straūg  
poker with infidels. For what felow  
ship hath the ryghteousnesse w̄ vnrighte  
ousnesse? What cōpany hath light w̄  
darkenesse? What cōcorde hath Christ  
w̄ Belial? Or what part hath the bele  
uer with an infydel? How agreeth the  
temple of God with Idels? &c.

Marriage is a cōmen participaciō of  
minde body & goods. Now saith Paul:  
What vnytie can a faithfull beleuer  
haue w̄ an infidel? The vbeleuer cle  
ueth to vnrighteousnesse, to darkenes,  
to ipocresie, to erroure, euē vnto þe de  
uel, & to ydolatrie. Agayne: the faith  
ful beleuer despyseth, abhoyreth & con  
demneth

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demneth al such thinges, loueth rygh-  
tcouſneſſe, the trueth of y<sup>e</sup> Goſpell, the  
lyght, euen the lord, and hath God li-  
uing in him. How wil theſe two wome  
draw one poke which are of ſuch a con-  
trary mynde? To draw one poke, is a  
maner of ſpeaking, and is as muche to  
ſay as to haue ſelowſhip. & to poke the  
ſelues together in wedlok. To beare a  
ſtraunge poke is to take an vnſayth-  
full mate, or one to geue ouer him ſelfe  
vnto ſuch thinges as may alienate his  
mind fro god & his truth, & verely what  
woma ſo euer taketh an vnbeleuig ma  
muſt draw after hi in vnbeleue, yea &  
do ſe & heare y<sup>e</sup> which is cleane cōtrary  
vnto faith and hurtful to her ſoule, the  
childre alſo ſhalbe brought vp in inſe-  
delite, & though it cōe notto paſſe while  
the parentes be alſue, yet happeneth it  
after the death of the faithfull. Whyle  
ſuch poked folkes alſo are alſue, there  
is no tranquillite: & finally the beleuer  
muſt be in continual diſcorde w<sup>th</sup> the vn-  
belcuer, or elles muſt he graunte vnto  
her & ſo do againſt god, againſt his own  
ſoule, & againſt his cōſciēce. Therefore  
muſt ye take good aduiſmēt aforehand.  
leſt y<sup>e</sup> we our ſelues, our frendes or our  
childre with vnſaythful people, to the  
great hurt of our ſelues, and ours.

Thou wilt ſay. For as much now as  
I haue

I haue an infidel to my mate, I per- In obsec  
cease h ther cā be no mariage betwene cion.

hym & me, therfore wil I depart from  
him. To this doth Paul answer the. i. The so-  
Coz. vii. Of a brother, that is to say, a lucion.

Christe man haue an vnbeleuing wife  
and she be contēt to dwel with him, let  
him not depart from her. And if a wo-  
man haue an vnbeleuing husbād, and  
he consent to dwel with her, let her not  
depart from him. For the vnbeleuyng  
husbande is sanctified by the wyfe, and  
the vnbeleuige wife is sanctified by the  
husbande. Els were your children vn-  
cleane, but now are they holy. But and  
if the beleuing depart, let him depart.

A brother or a sister is not in subiecti-  
on to such. But in prae hath God cal-  
led vs et ce. We must therfore put a dif-  
ference betwene it h is done all ready, &  
it that is yet to do A wedlocke is it (no  
doubt) that after the cōmon custome &  
lawe is openly and iustly celebrated,  
of euery man esteemed for wedlok. But  
ys in the same there be any erroure or  
blemysch that erroure should not be de-  
fended or brought into other mariages.  
Neither ought we therfore immediately  
to conclude & say. Any vnseemly ma-  
riage is therfore no mariage at al.

Wherfore whyle the matter is nowe  
passe euery man ought to beware that

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he nether be snared in daunger. We can note well the blemishes of y<sup>e</sup> bodie much more ought we to consider the blemishes of the soule. We shuld take example by Salomō, seynge it is manifest, vnto what point the vbeleuinge wemē brought him, althoughe he was the wisest among mē vpon earth. But whan the matter is done alreadye, let euery mans mynde be to kepe y<sup>e</sup> thing that God hath called him vnto, and do that most conueniēt is, makinge faithfull prayer vnto god, & folowynge the counsaile of the holye Apostle Peter, which. 1. Pet. .iii. he gaue to the wemē that haue vbeleuing husbādes, sayinge. Let the wiues be in subiection to their husbandes, that euē they which beleue not the word, maye without the word be wonne by the good conuersacion of the wyues, whan they se youre chastitye purgē in the feare of God.

It pleased not Paul, that in wedlocke al hope should sodenly be cast of for vbeleues sake, and violence ministred to seperaciō. For in y<sup>e</sup> afore recyted place to the Corinthiāns he saith after this maner. For what knowest thou woman whether thou shalt saue the mā or no? Or thou mā, whether thou shalt winne the woman or no?

Wherfore he that is snared in such

ease, let him call vpon god, and lyue in his feare, in faythfulnesse, in patience, in longe suffering, in discrecion soberly and in vnfaigned loue: yet let euery christen mā take hede, that for his wyues sake he cōsent to none Idolatry, neither defile him selfe with the wordes of vnbelefe. Let euery mā remēbre the wordes of the Lord: Who so loueth father or mother, wife or childre, sister or brother, land or substance more thē me, is not worthy of me. But let him alway crye vpon God for socoure, cosail, comfort & helpe. So shall he faythfully not only shew his louing kindnes, but also fynd remedy, and declare his helpe.

The, v. Chapter.

To a ryght mariage, must children also haue the consent of their parentes

**M**arriage like, as faith shuld not be denyed or forsaken with the marriage: euē so they which are next vnto god (as father and mother) ought not to be neglected and despised. For though God sayd: A man shal forsake father and mother, & kepe him to his wife, yet those his wordes in that same place, are cōcerning mariage that is made already, what duety they that are married owe p̄ one to the other, and are not touchyng the contractyng of wedlok, p̄ children may marie, weth-



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out the respecte, knowledge, or cōsēt of  
their parētes, vnder whole auctorite &  
iurisdiction they be. And I wōder what  
the papistical booke & learned mē dōd  
meane whā they taught, & the cōsent on  
lie of both & parties, doth fastē & mat-  
ter & coupleth thē together in mariage.  
The consent of the parentes also (say  
they) is good withall, but yf they two  
haue consented, & one hath taken the o-  
ther, the knot cā not be vnknite, nerher  
may & parētes separate thē frō a sun-  
der. Wher as lawes both natural (dis-  
uine specially) & ciuile, require the pa-  
rētes cōsent to & childzē mariage: In-  
so much that they iudge the promise to  
be of no value, which is made without  
the knowledge of the parentes: yea, &  
that also in those childzē which as yet  
are not come to their yeares, & are vnder  
the tuition of their elders.

For in as much as the childzē are not  
yet come to perfite discretion, they can  
not contract mariage which requireth  
vnderstāding: yea, they can nerher cō-  
sell nor helpe them selues. So that in  
this behalf the consent of their parents  
is not only necessary, but also good  
and profitable for them. As for pzeuve  
cōtracts which are not made accordig  
to & lawes they haue euer bene reiec-  
ted nerher were they acceptable to any  
man

mā, saue vnto such as wer ignorant &  
 wicked, & why? for the most part they  
 are made of some fōde affectiō: yea, kna-  
 uery, falsheed, & disceate is cōmēlye the  
 doer to perswad, & by wordes to take  
 yōg folkes in the snare. Many prauye  
 contractes are brought to passe w<sup>th</sup> flate-  
 ry, dronkenesse, rewardes & promyses,  
 wherby yōng ignorant people are vt-  
 terly begiled & destroyed. To geue li-  
 berte & licēce vnto such, is euē as muche  
 as to geue a mad mā a sword, & a knife  
 to a yōg child: yea, a very sclaundering is  
 it, & a dishonouring of mariage. Diso-  
 bediēce of childrē also toward their pa-  
 rentes and tutors, hath cur ben repre-  
 hēded among al naciōs. God commaū-  
 deth and saith: Thou shalt honour thy  
 father and thy mother. Exod. xx. Now Childrē  
 doth the obediēce or disobedience of the must ho-  
 children at no tyme declare it self more noure  
 then in contracting of wedloke. Grea- their pa-  
 ter honoure canst thou not shewe vnto rentes.  
 thy parentes, then when thou folowest  
 them herin: neyther greater dishonour  
 then whē thou herin resistest thē. Esau  
 displeased his parentes very sore, i ta-  
 kyng a wife without their consent. Ja-  
 cob folowed theyr minde, and was com-  
 mended. This commaundemēt also of  
 honouryng our parentes, dyd our lord  
 Chyiste ryght saythfultye commit vnto

## The Chyſten ſtate

to vs. Mat. 11. In p. 7. of Deu. doth god geue this charge to his people, ſaying: ye ſhal not mar y your ſonnes & daugh ters to the vnbeleuerg. By the whiche wordes we may wel vnderſtande, that the auctoritie of mariyng yong folkes lyeth in the parentes, & not in the ſel ues. Wherefore Abraham befoze p lawe (charged his ſeruaunt Eliezer) that cõ cernynge the contracynge of mariage betwene Isaac & Rebecca, he ſhoulde do his meſſage with Bathuel, and not ſpecyally with Rebecca her ſelfe.

The ſeruaunt alſo dyd his earãde to the parentes, and not to p daughter, al though he found her alone without by the well ſide, and had tyme place & ac caſiõ ſufficient ſo to do. This law dyd Sampſon obſerue, Iudicã. xiiii. For though he had founde & ſpied a dãſell that pleaſed him, yet he toke her not, but firſt ſhewed her parentes, brought them to him vnto her, & toke her wpy the knowledge & conſent of her father and mother.

In p ſeconde boke of Moſes the .xxii Cha. doeth God commaunde thus, yf a man begyle a mayde that is not betrou thed, & lie with her he ſhall endote her, and take her to his wyfe. If her father reſuſe to geue her to him, he ſhall paye money accoꝝding to the deutie of byz gens

gens. Here doeth God geue the father  
auctoritie to take his daughter fro the  
man to whō he is promysed els by the  
law. Therfore may the parentes draw  
theyr chyldezen agayne to their iurys-  
diction. For this is a synguler greate  
thing, that the father hath auctorite to  
take this forsaide daughter fro the man  
and to withdrowe her fro him to whō  
he was promysed by the law. In the  
fourth booke of Moses the. xxxii. Chap.  
is written thus: If a damsell bowe  
to the Lorde, and bynd her selfe being  
in her fathers house & vnmarrid, if her  
father heare her bowe & bonde whiche  
he hath made vpon her soule, & holde  
his peace therto, then at her bowe and  
bonde which she hath made vpon her  
soule shall stand in effecte. But & if her  
father forbyd her the same day that he  
heareth it, then none of her bowes nor  
bondes which she hath made vpon her  
soule, shall be of value, &c. All thowge  
now in these said wordes of god, there  
is no marriage, but bowes exprest &  
named, yet is it an euident testimony,  
that no child which is not yet come to  
his yeares, and is yet vnder the tuition  
of his parentes, hath auctorite to bow  
bind, or alter it selfe without their con-  
sent: yea, yf any such bowe or alteraciō  
do chaunce that the parentes haue

Childe  
maye  
make no  
bowe  
nor pro-  
myse w<sup>th</sup>  
out the  
parentes  
consente.

## The Chyssen state

auctoritie by the law of god, to let and hinder the same. For in asmuch as god permitteyth to vnbrynde it, and wil not that it shalbe of any effect, which without consent of the parentes is promysed to him selfe, no doubte he wyll not that it shall stande immutable whiche in disobedyence is wilfully don without the parentes consent.

**Of Stealers.**

The holy apostle Paul in 1. iii. cha. of the first epist. to Timo. amonge many other greuous synnes, rekeneth also the stealing away of mē, which is a gamefull vice, whan mens childrē, seruantes, or such other folkes as belong vnto thē, are carped away or entysed from thē. Whan a wycked, sotel & shamelesse woman, entyseth an ignorant yong mā from his father, which with great expenses, trauaile & labour hath brought him by whā she blindeth him with loue, and at the last getteth him a waye vnder the tytle of mariage: Or whan a wantō and fapze tonged felow entyseth a damessell from her mother, and than (vnder the tytle of mariage) couepeth her away, what is it els but men stealing.

Thus I truste it is manifest out of gods word and the law, that to lawfull mariage of the childzen, the consent of the parentes also is necessarie, and that

of Matrimony. fo. xlii.

that the childre ought not to cast their parentes aside: and if they do, that the parentes may refuse, and dysanull the childrens promyse.

The cyuile and imperiall lawe requirerth also the consent of the parentes as it is manifest *libro pandect. xxii. l. 2* *Justinian the Emperour l. i. tit. xi*

The cyuile law

writeth after this maner. Lawfully & ordynately do they contracte marriage one w<sup>th</sup> another, which come together after the commaundementes & lawes: y<sup>e</sup>ngme whē they are olde y<sup>e</sup>noughe to take wiues, & yong women whē they are of cōuenient age to take husbādes: but so that they haue the cōsent of their parentes, vnder whose auctorite they be.

That this shalbe, so willeth and chargeth y<sup>e</sup> lawe ciuile & natural: in so much y<sup>e</sup> the fathers cōmaūdemēt must go before. These be *Justinians* wordes, whiche are so manifest & euident, that they neede no further declaracyon.

Vpon this do some men thinke, that ther mariage is no mariage. and that the one of them shoud now be separated frō the other, seying it is so lōg tēce they wer contract against the wyl of their parentes. But such persons ought to consyde that their parentes did not put them from asunder, and therfore is their wedlock now a lawful wedlok, in asmuch

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asmuch also as in processe of time their parentes were recōiled. And though it were not so, yet opely according to the custome of the comen lawes were they permitted to mary, and were solemply receaued into wedlock, liuing honestly together, haue had children exercised al dueties of mariage. Therfoz, ought they by reason to continue stil in their matrimonye, and in all pointes to applye them selues to the feare of God.

Some turne them selues another way, & saye: Thozow such lawes are the poore snared, that they can neuer come to any rich mariage, for the riche will not geue their childe to the poore. Wherby it maye easely be perceaued, where the shoe wzingeth the that resist this afflictēt good & reasonable law. Their harping is vpon their halfpenn, their minde is to be riche to maryage, neyther are they satisfied to haue takē awaye the childe against the fathers & mothers wil, but against their mindes would they haue the good also. These take not the childe because of mariage, but for the goods sake. Thus doeth iniquite disclose it selfe, that mā may wel perceauē, what is that some men seke in mariage. A reasonable mā whether he be ryche or poore will alwaye haue respect vnto the feare of God, to honestye

nestie to faithfulnessse, to laboure & vertue, and not to the bagge of money.

Themistocles desired rather to haue Themistocles a wise, discrete and a prudent person, then one that was riche. But who so hath more respect to worldly substance, then to honestye and knowledge, is a shamefull personne: lyke as he also that highly esteemeth such a mans frendship, and desireth it for moneyes sake. Nowe be as be maye: Who so euer is greued with this law touchynge the consent of the parentes let him lay away his greedy desire, his bragginge and his fonde affection, and let him haue respecte vnto God & vnto equite. Let hym consydre well the word of the lord. What thou wilt not haue done vnto thy selfe, do not thou to another. So shal the lawe be more lycht vnto hym and the more easye to beare.

**¶ The.vi. Chapter.**

The parentes ought not to constrain the chyliden to matrimonye, neither to mary them afore their tyme.

**I**n this poynt also ought not the parentes to take to much vpon the selues because of their autorite, neither to abuse it or to compel their chylde, eyther because of filthy aduantage or lothsomnesse in takynge payne (to let him go & haue no respect vnto him for



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an vngodly, and vnhappy thing is it  
the cause of mariage to compel a yonge  
man against his wyll, to take such one  
as he hath no harte vnto. For in mary-  
age ought to be y<sup>e</sup> cōsent of both parties  
with the consent of their parētes. Like-  
wyse also whan a sonne or daughter  
are come to their yeares & ful discreti-  
on, & are of their parētes in the meane  
season not looked vnto, & so after ward  
with good aduyse and deliberacion, do  
honestly mary together: Then ought y<sup>e</sup>  
father wel to consyde that thow his  
owne wyngelul and vniygheous be-  
meanour he hath lost his auctoritie, as  
touchynge hyndrynge and breaking of  
that mariage. For seing that the parē-  
tes do not loke to the childre, nor make  
such prouyden for them as parentes &  
tutors ought to do, and therfore are be-  
come nothinge lesse then the parentes,  
why would they thē require of childre  
such obedience by the which the childre  
might fal and perishe in the danger, &  
snare of y<sup>e</sup> deuel? In such cases verely  
is not a Christen mā subject nor bounde  
in as much as at the lawes of God do  
extende and serue for the honesty, wel-  
fare, & preservacion of man, & not for  
his destrucciō. It hath oft times bene  
founde in dede, that such marriages co-  
tracted euen against the willes of such  
unfaithful

vnfaithful and conietous parētes haue  
 bene prosperous, holy, and acceptable  
 vnto God. Notwithstandynge my pur-  
 pose is nether to commend the foolish  
 affections, nether the wicked and wan-  
 ton behauiour of certayne yonge wyl-  
 ful persons y<sup>e</sup> feare not god. In suma  
 the measures oughte here to be a lyke  
 longe cue thus like as the chylde must  
 haue respect to their parentes, and not  
 wilfully despyse thē or cast thē of: So  
 should not the parentes wout any py-  
 tie compel their chyldren to mariage a-  
 fore their time, nether wickedly neglect  
 them, or leaue them vnprouyded for in  
 due season. Good lawes, iust rulers, the  
 feare of God & discrecion shal moderate  
 this matter well ynough. Whereof also  
 shall we treate more largely, in the  
 chapter of the Consentynge.

Furthermore the age or yeaeres of the  
 chyldren must wel be considred of the pa-  
 rētes. For an vnnatural, and vn honest  
 thyng is it, to marre yonge folkes,  
 whiche yet haue not attayned to theyr  
 lawfull and iuste yeaeres. Many great  
 sickenesse do sprynge therof: yonge mo-  
 thers also haue no iust strength, nether  
 to nourishe nor to bring forth the frute.  
 And somtyme hath it chaficed that they  
 haue died of their impotēt child. Lyke  
 wylse the chyldren whiche were borne  
 of

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of children, became sicke and feble. I  
shall also not be comely for Christe  
to haue lesse discrecion herein, the the  
Hebrhe, which haue had great respect  
to the age & yerres. For Plato, Aristot  
tel and Hesiodus, appoynte the age of  
seuētene yeres to yōge wemen. Some  
there were, that to yōge men haue ap  
pointed y age of. xix. or. xx. yeres. For  
in those yerres be y powers some what  
strengthened. and decreace not the the  
row marriage, as they do in weake fol  
kes. But herein may euery mā behaue  
him selfe after the beste & moste honest  
maner, according as the kinde, cōplex  
ion, and cause requirerh.

The. vii. Chapter.  
Suche degrees of consanguinitie and  
affinitie as are forbydden,  
and inhibited.

A Lawful copulaciō also in mar  
riage oughte not to extend vnto  
suche degrees of cōsanguinitie  
and affinitie as are forbydden.

And that euery man may vnderstand  
know, what degrees God hath inhibi  
ted. I shall recyte and declare the wor  
des of God. Leuit. xviij. Chap.

Thus sayeth the Lorde: ye shall not  
do after the workes of y lād of Egipt,  
wherin ye haue dwelte, neyther after  
the workes of y lād of Canaan, into

the which I wil bring you: neither shal  
ye kepe their customes, but accordinge  
to my lawe shal ye do, and my rytes  
shal ye obserue, for I am the Lorde  
your God.

And thereto addeth he a general law,  
sayinge: No man shal toyne him selfe  
to his kynswoman, to vncouer her pri-  
uities. For I am the Lord.

Then setteth he sondry declaracy-  
ons of the sayde lawe, as it foloweth  
now from worde to word, in these two  
tables.

These are now the degrees forbyd-  
den by God in the which no man maye  
marry. And to the intent that the whole  
matter maye the better be vnder-  
stande, I shal set al the degrees  
in two tables, and applye  
the firste to the men,  
and the seconde to  
the wemen.



The first table goeth vpon  
the man.

Mother  
Daughter  
Mother in lawe  
Daughter in lawe  
Halfe syster  
Whole syster  
Sonnys daughter  
Daughters daughter  
Graunde mother  
Fathers syster  
Mothers syster

A man may not mary his.  
Brothers daughter  
Sisters daughter  
Fathers brothers wyfe  
Mothers brothers wyfe  
Wifes brothers daughter  
Wifes sisters daughter  
Sonnys wyfe  
Wifes mother  
Brothers wyfe  
Wifes syster  
Wifes sonnys daughter  
Wifes daughters daughter  
Graunde fathers wyfe.

The

**¶ The seconde table goeth vpon  
the woman,**

**Father.**

**Sonne.**

**Father in lawe.**

**Sonne in lawe.**

**Haile brother.**

**Whole brother.**

**Sonnes sonne.**

**Daughters sonne.**

**Grand father.**

**Fathers brother.**

**Mothers brother.**

**A woman Brothers sonne,**

**may not Sisters sonne.**

**may her. Fathers sisters husbände.**

**Mothers sisters husbände.**

**Husbändes brothers sonne.**

**Husbändes sisters sonne.**

**Daughters husbände.**

**Husbändes father.**

**Sisters husbände.**

**Husbändes brother.**

**Husbändes sonnes sonne.**

**Husbändes daughters sonne.**

**Grand mothers husbände.**

**¶ The**

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The. viii. Chapter.

Whether these degrees were prescribed onely vnto the Jewes, and not also vnto other.

Who soeuer now wold thinke, that the lawe of Moses were geuen onely to the Jewes, & not vnto other folkes (specially not to vs christen) he must consydre, that God vpd chose the Jewes vnto him selfe to be his owne peculiar people, by whome it pleased him to set forth and declare his glory, bys name and wyll also in other nations, for as much the as they were the general improure vnto al other people & God also weth no spottes to be in the glasse it selfe, no doubt he wyl not approue them in other people. The wil of god in him self is alway one. And that he here appointed to his people in writing, the same planted he also in y<sup>e</sup> heartes & consciences of other people, both before & after the law writtē. for he that hath nor vertuameles & beastly heridory euē abhorre & detest the copulations in the said forbidden degrees. Whynessy, manifestnes, & nature of it selfe teacheth vs not to medle w<sup>th</sup> such: therfore sayth god euidently & playnely in afore retyred chap. Leuit. xviii. Defrele not your selues in any of these thynges, for with all these are the hepythen despyled

These degrees haue euer bene abhorred.

as in

in

in

in

in

in

in

in

in

in

in

in

of Matrimonye. fol. xix.

defyled, whō I wil cast out before you.

The lād also is defiled therthorowe: &

I wyl visite their wickednes vpon thē,

so that the lāde shal spew out the inha-

bitours therof. Kepe ye therefore mine

ordinaunces & lawes, & do none of these

abominaciōs, & the lād spew not you

out also, whan ye haue defyled it.

Wherby it is easie to vnderstāde, that

God byd not onely requyre his Jewes

to refrayne from these degrees of cons-

sanguinite & affinite but likewise of

other people, whō he also punished ve-

ry soze, because they had defyled thē sel-

ues herin. Neither did he thē any thing

for though the heythen had no lawe

wrytten, yet (as Paul saith) they are

a law vnto thē selues, in that they de-

clare the workes of & law to be wryt-

ten in their hertes. in as much as they haue

testimonie by their own consciences &

thoughtes, which accuse or excuse one

another in & day of iudgemēt, Wher-

fore in & sight of god, ther is no respect

of persons, but they that haue synned

without the law, shall be condēned w-

out the law. Roma. ii. Chap.

A great probacion is it also, & God

wyll haue these degrees auoyded and

eschued of euery mā vpon earth sayng

that he appoynted the punishmente of grees.

death to the trasgressours. For thus he

B.iii. sayth

Punish-  
mente of  
suche as

many in  
& forbyd-  
den de-



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saith. **Leui. xx. cap.** If a man lie by his fathers wyfe, to vncouer his fathers prauite, they shall both dye the death, theyr blood be vpon them.

If a mā lie by his sonnes wyfe, they shall both dye the death. For they haue wrought abhominaciō: theyr blood be vpon them.

If a man take a wyfe and her mother also, he hath wrought wickednes. He shal be hent with fyre, and so shall he lykewyse.

If a mā take his syster, the daughter of his father or of his mother, and discover her prauite, the same is abhominacion. They shall be roted out in the syght of the people.

The mothers sisters prauite, & the fathers sisters prauite, shalte thou not discover. For he that so doth, hath discovered his nygh kinswomā. And they shall beare their trespase.

If a man lye with his fathers brothers wyfe, he hath discovered his vncles prauite. They shal beare their sin, and dye without children.

If a mā take his brothers wyfe it is an vncleane thyng. &c.

Herin also (no doubte) are comprehēded the degrees, whyche are lyke or nigher, as namely, & the father maye not lie by his daughter, neither the mother by

ther by her sonne. &c. And though it  
come to passe, that yet ther is auctorite  
to iudge their body & life. their bloude  
be vpon the seueres & not vpon y<sup>e</sup> iudge,  
which nede not to feare the vengeance  
of God, for geuynge sentence ouer the  
bloude of the gyltye.

Furthermoze amonge such heithen as  
were not like brute beastes & vnreaso-  
nable, these degrees (as I sayde afoze)  
were forbydde. The holy apostle Paul  
estameth it a very high matter, & among  
the Corinthians shoulde be herde suche  
vnchastite, as was not hearde of but  
abhorred amonge the heithen. 1. Cor. v.  
Besydes al this, vertuous rulers, and  
Christe kynges and Emperours haue  
extremely forbydden the said degrees  
as we fynde in God. lib. v. Titu. v. De  
incestis, & multis libus nuptiis. Item Pan-  
doct. lib. xxxi. and Instit Lib. 9. Titu. xi.  
De nuptiis.

Therefore helpeth not the  
the obiection that certayne men make, rogaciō  
oute of Moyses, as though Moyses of moyses  
lawe were cleane abrogated and taken lawe.  
awaye from the Christen. Furture,  
chamefastnesse, and honestye, is ex-  
cepte from no man. The iudicials  
in the lawe are not so taken awaye,  
that there oughte to be no more a-  
monge Christen people. This ty-  
bertye in dede is geuen vs that we are

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not bounde in those pointes or circumstances, which wer deliuered and chiefly geuen to the people of the Jewes, conceynge the tyme and nature of þe lande and people. But against equitie, against comlynesse, against honestie, and vertue, did God neuer graunt vs any fredome, and the same lawe tooke he neuer away. Wherfore, let no man regarde those, which vnder the title of Christē libertie would start away fro all honest lawes vnto all voluptuousnesse of the flesh.

The popes law (as we may se in decret. lib. iiii. Tit. xiiii.) forbid also the fourth degree. and set by a wonderfull straunge market, by the meanes of other degrees, & because of gosse breade. Yet wil they be intreated of them that bynge monye, and for monyes sake permit they it, which happely for loue of money was by them inuented & set by. Therfore do those Christen rulers well & iustly, that permitt it frelye and without money, whiche the Pope for mony hath sold & dispensed with all in his Consistory. For here is the popes law no more to be esteemed, the the law of his hert þe dwelleth in India. What haue we to do with the of India? Yea, what haue we to do with the pope of Rome?

The

The ciuile law hath few mo degrees then those that we speake of our of the law of God, saue onely touchynge the thirde degree as it is sayde afore. To this haplye haue certayne rulers respect and restraine also the third degree, but let the fourth go. As for that which god hath forbydden or permytted, it is now manifest vnto euery man.

Therefore ought no man to bzag and rage, neither to contemne or condemne the commaundemēt of the superiourie. A Chyristen man knoweth well that in such cases and outward thiges as are not agaynst the true saluacion, hauinge no superstition annexed (neither snare the soule & cōsciēce) the higher powers haue great auctoritie geue thē of god. Where as they now do snare no mans conscience, and make it no synne to marry in the third degree, but serenge that besides it there be so many people vnderth, that euery man maye be well and honestly prouided for, though he medle not with the third degree: for as much as it is abhored yet also amōge many people, and ther (because of the same) and such lyke thiges do forbid it, what businesse or worke can a mā make therfore? On the other side. Much lesse can they be condēpned and despyed, that kepe them to the onely word of p̄ Lord

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without addicion. Yea, all hyghe rulers which yet at this tyme for auoydeng of slaunder do permitte & suffer more the they are bounde by the auctorite of Gods law writte shuld do their diligence in tyme to come, & hold them selues nigher vnto the law and woꝛde of the Lord, to the intēt that sometyme they be not esteemed to be men that go about to be wyser the God, and so fall into Gods iudgement.

And for a comen symple man, is there in the meane season, and at all tymes nothing sure and better, then whan he erreth oꝛ doubteth in the cause of cōsanguinite, to take counceill of such as are of iudgemēt, and haue vnderstandig in the cases of mariage.

### The ix. Chapter.

Of the iust consent of both the parties into mariage, and howe that mariage ought to be fre and vncompelled.

**T**O the said pointes also must cūctry Christen men whā he contracteth mariage haue good respect: namely & his wedlok be accoꝛdyng to the cōmon lawes, that it hindꝛe not the true beleue, that it be done wꝛth the knowledge of hys parentes, oꝛ of them vnder whose iurysdiction he is and that he mary not in the forbydden degrees of consanguinite oꝛ affinite.

Besides

Besides at this, & specially is required the fre hertie consent of bothe parties, as it is recited in the description. Wedlok must be coupled together w<sup>th</sup> the good consent of both the personnes. Concernyng the same good cōsent will I nowe geue this short instruction.

The consent is that ouergeuing & The consent.  
graunt of thy hert, whan vnto thy chosen spouse, thou promysst & guesst thy self ouer in wedlok, and in the highest loue and felowship that may be vnder God. In the loue and cōsenting of harlots ther is also an earnest fauour of the one louer toward the other, but that is carnal and wicked, therefore doth y<sup>e</sup> deuyll knyt that whoz she and vntylyste knot. The consentynge into marriage spryngeth out of gods ordinaunce and leaeneth vnto honestye. For an ordinate and pure loue is it that she beareth toward her chosē, by him her desyre is to remayne with mynde bodye & good (according to the worde of the lord) to serue him, to grewe her trouthe pyghte vnto him, to suffre wealth & woo w<sup>th</sup> him. Like as it foloweth also in the description. That vnto theyr ende they dwell still together, and spende theyr life in the equall partaking of all such thynges as god sēdeth. Therefore is it God hym selfe that knytteth y<sup>e</sup> knot of marriage

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marriage. And whorish carnal, and affectionate wil springeth vicious luste and vanitie, and haith no respect to the gloze and ordinaunce of god, but vnto bewtie, or to other lyke traslitoze thynges. And allone as the same sayleth, or yf he once mysclypke her, or se a fayrer, then sayleth the wil and mariage also. But the will of lawfull mariage (as I sayde afore) considreth the ordinaunce of god, regardeth honestie and contynueth in loue, euen in aduersite as well as in prosperite. Herin also differeth y consentyng in mariage from natural inclination. A naturall thing is it, that two parsones which are of lyke kinde and complexion, of life nature and disposition, of lyke maner, and occuppyng, should beare moze withe the one towarde y other then they do y haue no mutuall felowship herin. Yet is not this wil comparable to consentyng in mariage.

For withstanding such proposiō in k<sup>yn</sup>sh helpeth much no doubt to a moze steadfast vnitie, & consentynge together in holy wedlok, and therfore is it verve good for the same. And to be shorte. A matrimoniall consent is the same herte disposiciō & loue, y Adā bare towarde his Eua. He beheld al other creatures & nō liked hi. But allone as Eua was set befoze hi, he said: This same is one bone

bone of my bones, & fleſhe of my fleſhe,  
that is, ſhe hath my hert, my mind, and  
my bloud. &c. As it is ſaid in the ſyſte  
Chap. for her ſake thoughte he that a  
man ſhould forſake father & mother, &  
kepe him onely vnto her. He knowled-  
ged & ſhe was one body with his, then  
muſt it folow alſo, & ſhe had like mind  
hert, and wil. For neuer one body hath  
two contrary willes, but one body hath  
one will

And of God him ſelfe is & ſame will  
plated, and mightely conceaued in mā,  
for it exerciſeth it ſelf ſtrongly, & pre-  
ſereth after hys lyke. Therefore was it  
right ſpoke of the of the old time. howe  
that marriage is prepared of god for al  
men. Herof cometh it & many ſtraunge  
marriages are brought to paſſe not or-  
dinatly thoroꝝ & working of god, but  
are take in hāde. & do not prosper, for  
god hath not ſo ordeined it. In the, vii  
Chap. of Tobie doth the angell ſay, &  
Sara & daughter of Raguell ſhoulde  
haue Tobias becauſe ſhe was appoin-  
ted him of God, & therfore died & ſeuē  
mē to whom ſhe was promyſed, one af-  
ter another. In the. xlii. of Genesis  
whan the father and mother of Rebec-  
ca per ceaued the wonderfull worke of  
god thoroꝝ & meſſage of Eliezer, they  
ſayd: This cometh of the lord ther-

The will  
of mar-  
age com-  
meth of  
God.



## The Christen State

foze can we saye nothyng agaynst the,  
nether euyl noz good, there is Rebecca  
befoze the, take her, and go thy waye  
with her &c.

Where out it is easye to vnderstand  
that mariage oughte to come of a free  
heri, and nether to be constrayned and  
compelled of the parentes noz of other  
mē. For i as much as wedlok requireth  
both the parties good cōsent. which no  
man can geue but onely god, the paren  
tes may not compell the child but haue  
respect to gods ordinaunce, and to the  
right ordinarie consent of 3 parties, &  
cōsidre whether it be or no. Balthuzar  
Laban had respect to the ordynance of  
god, & whan they saw the same power  
befoze they: eyes yet sent they for their  
doughter Rebecca, to knowe her will  
also. And whan she of her owne free  
mynde had sard: yea, then was she first  
sent away vnto Isaac her spouse.

Thus haue we before our eyes many  
ensamples, wherby we may learne what  
miserie and wretchednes foloweth out  
of an vntwilling & compelled mariage.  
And therefore it wer a great deale bet  
ter for rulers to loke first that no man  
shulde compell his childe, then that they  
them selues afterward (when the mar  
ter is almost past remedy, and hurt fo  
loweth vpo hurt) shuld haue inought

do w<sup>th</sup> lytle p<sup>ro</sup>fit & yet with much  
disquietnesse.

Here must the chyldren loke also that The in  
they fall not immediately to discorde for ordinate  
this matter and violentlye despyng affection  
their parentes make hast to their own of yonge  
great hurt and perswade the selues to folke.  
be endewed, w<sup>th</sup> a well from God,  
which of God is not planted in them,  
but cometh of their owne inordinate  
affection. For it happeneth ofte tymes  
that a chylde taketh such a fasten in  
hande as ought not to be, and displeas  
eth God, and namely if he goeth about  
to haue such a person as is not for his  
honestye. As whan a younge woman  
wyl needes haue a riotous wylfull  
hatcheter & waister, or such a one as is  
forsworne & hath begyled many other.  
Or as whan a yonge mā wil needes haue  
a bayne wanton felthye. &c. (hercin to  
preuente the harme that myghte come  
thero) the parentes ought to make obser  
uation & to dispoiate them of their pur  
pose. Yet should they not therfore com  
pel their chyldren into other marriages  
to the whiche they beare no herte, nor  
wyl, but discretely enfourme them, ge  
uynge the good instruction, to get that  
forwardnesse from them, but godly to  
deale with them for their own wealth  
and honestye.

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**The in:** It chaunceth sometyme that the parents ordinate thes them selues deale not well neyther affection seke honesty and equite, but onely thet of parents: o ne inordinate affectiō & wickednes, tes.

where as sometyme the chyldren are moze reasonable, and make ablacon to their parentes comly and with good manner. It fortunēd also many tymes that the parentes sticke stil to their own frowardnesse, to their fyllye desyre of lucre and wickednesse, & go aboute to deslyuer their chyldre forth in y bargainē. The chyldren therfore sometyme ( for asmuch as they are come past their yeres beyngē cōstrained by suche violēce do aduysedly, and in honestye prouyde for thēm selues. In such a case verely ought not the higher powers to suffre that suche vnrasonable parentes as feare not god, should haue their willes.

For lyke as the inordinate affection of the chyldren is not to be permitted, whā they wil nedes haue such persons as be to their own destructiō. So can no quite allowe you (o parentes) that for youre couetous lucre sake do set your own flesh & bloud to mortgage. Your opinton is happye to make sure prouisiō for them, but serenge your entrepryse commeth not of God, neither leaneth vnto honesty, therfore do ye but sell thē away. Let euery man therefore not

haue respecte vnto God to honour, and to the right consente, so shall God suffre no man to miscary.

The .x. Chapter.

The occasions of wedlock, why and wherefoze it should be contracted.

**A**ND to the intente that the sayde consente maye yet the better be cōsydered, I wil yet furthermore by the worde of God declare the occasions of mariage why, and wherefoze it was ordeyned, & to what purpose it should be contracted & euery man may vnderstande to what thyng he cōsente whan he graunteth vnto mariage.

The causes of mariage are orderly set and expessed one after another in the descripciō therof in the secōd chapter. First of all, they, that are saythfull do mary to & intēt that they may bring forth, and haue childre together. This cause is expessed and groundēd in the wordes of god folowig. And god made man vnto hys owne ymage in the ymage of god made he him mā and woman created he them. And God blessed them and sayd vnto them. Growe and multiply and fol the earth. They therefore that are beleuers, do marye to the intent & they may haue children. They know wel also, & to be fruteful & bare cometh of God. Therefore do they

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knowledge that they haue not v̄ childre  
of them selues, but of God. And this  
cause is no small nor lyght thyrng. For  
to haue childre is the greatest treasure  
that maye be. For in the children do the  
parentes loue (in a maner) euen after  
their death. And if they be wel & lucke-  
ly broughte vp, God is honoured by  
them the publique welth is auanced,  
yea, al mē their parentes also fare the  
better for thē. They are their parētes  
comforte nexte vnto God, their ioye,

To bringe staffe and byholdinge of their age.

for the

children.

The vnbeleuer regardeth not this  
cause, but feareth he shall haue to ma-  
ny childre, putteth not his trust in god,  
will not geue him selfe to labour, & ther-  
fore lacketh he v̄ honour & good, & gro-  
weth out of this frute vnto v̄ faithful,  
whose hert and lust is set with his ma-  
riage to please God, and to plante, and  
bring forth profitable frute vnto men.  
Yet happeneth it many tymes that euē  
they which feare God, are disfavou-  
red of this frute, and that because they  
(not wout v̄ ordinance of God) shuld  
haue the crosse so much the esper to ca-  
rry in v̄ troublesome tymes of famine bat-  
taile persecuciō & pestilēce which this  
v̄ faithful also dothe vacētly take at v̄  
hande of god geuē him thanks for it  
as wel as he to whō god geueth childre

doth

of Matrimonye. **Gal. xxi.**

doth earnestly thanke him for makinge  
him fruteful. Of al this haue we a no-  
table ensample in þe thre holy Patriar-  
kes, Abraham, Isaac, & Jacob, which is  
more manifest vnto euery mā, thē t̄ we  
nede to speake further thereof. There-  
fore, though this cause sayle so þ̄ God  
wil geue the no children, yet is thy ma-  
riage right in þe sight of god. For there  
be other causes also, for the whiche  
wedlok was ordeined, & for the whiche  
it is contracted.

And namely it is contracted lykewyse  
of the faithfull, to the intente that they  
maye auoyde whozedom, and al maner  
of vncleennesse. This cause also dothe  
Paul lay before the Corinthians in þe  
first Epistle the .vii. chap. and sayeth.  
It is a quiet and a commodiouse state  
for a mā not to touche a womā. But to  
auoyde whozedom, let euery man haue  
a wife of hys owne, and euery woman  
her own husband. He saith it is a qui-  
et state of liuing for a mā not to touche  
or lye with a woman: yea, yf God haue  
graunted him, and geuen him the gift,  
that he may wel and without burning  
true chaste and vnmarrid. But if a man  
or woman may not so do God hath ge-  
uen them the medicine of marriage, and  
wil not esteeme þe worst thereof as synne  
whozedome vnchastitie: vncleennesse.

To mot  
de whoze-  
dome.

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For he sayeth planely . Let euery man haue his own wife, & euery womā her own husbād. To be their propre owne or peculiar maketh þ marriage. As for harlottes and vnthiftes , they are not peculiar propre or own one to another but borrowed and lent for a tyme.

The  
worke of  
matry-  
monie is  
no sinne.

It foloweth yet more planely in Paul how that he not onely graunteth the worke of wedlock to thē þ be mated, but commaundeth also (yea, and taketh away þ priuate power of eyther of the both therin) and saieth clearly, that neither of them may denye vnto the other the dew worke of matrimonie. Let the husbāde (sayeth he) geue vnto þ wyfe dewe beneuolence. Lykewyse the wyfe vnto the husbād. And thus with comely wordes expresseth he þ actual worke of marlage which certayne of the Corinthyā, of a special chosen holynesse, and false fayned clenlinesse, had vtterly denyed vnto their maryed spoues, thinking therby to be very holy, clene & spiritual lyke as diuerse other heretikes before a sēce hath done. But Paul commaundeth them to mary, the one to geue dewe beneuolēce vnto the other, no doubt for þ auoidynge of whooredom and eschuyng of vncleynesse . For it foloweth in Paul immediatly after. The wyfe hath not power of her own body

body, but the husbāde. Likewise the husbāde hath not power of his own body, but the wyfe. Whereby he forbiddeth, that eyther of them shal deny hys body vnto the other. For they two say: erth the lord also, are one bodye.

Herof doubtlesse did the holy & godly learned byshoppe take the same which he spake in the great consail at Nicea, where as he said, that it is clennces also, a man to lye with his owne maryed wife. For Paul in y same chap. speaking of widowes & widowers sayeth: that it is good yf they so remayne, but immediatly addeth he thereto, sayinge: Neuertheles, yf they can not absteyne, let them mary. For better it is to mary then to burne. And within a litle after he saith mozeouer. But & yf thou take a wife thou synnest not. Behold, what could be moze clerely spoken. To mary (sayeth y Apostlle) is no sinne, thē must it folow also that the workes of marriage are not synne, not of thē selues but because of the marriage it selfe & Gods ordinaunce.

And y moze is then all that we haue yet spoken of: it foloweth further in Paul. And yf a virgin mary, he or she synnest not. For euerye man knoweth wel, how holy & excellēt a thing virginite is, & yet saith Paul, that a virgin



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synneth not yf he or she lose their virginitie in mariage. Then must it follow yf god rekeneth not þe woꝝkes of mariage yf synne & vncleennes. But synne and vncleennes. wycked vncleennes is it to comit whowdō. filthye & abhominable is it to forcé or begyle a virgin. For Paule sayeth furthemoze in the. xiii. to y<sup>e</sup> Heb. Marriage is to be had in reuerence & honour amōge al mē, & the bed of thē y<sup>e</sup> are married is vndefyled. As for harlottes & adulterers god wiltudge thē. How much moze wil he iudge thē that rauish virgins? Job saith in the. xxxi. Chap. I made a couenaunte w<sup>th</sup> myne eyes, that I wold not loke vpo a virgin. For how heuie is the punysshment of God fro a boue? And what inheritaunce & reward geueth y<sup>e</sup> almighty fro an hie? Destroyeth he not such vntyffes, & casteth he not out thē y<sup>e</sup> medle with such wyckednes, &c. The wise man Salomō sayth. Prou. b. Be glad w<sup>th</sup> thy married wyfe, whom thou hast takē in thy yowth, and loue her as a dere chose hynde. Let her bresses satisfie the at al times & reioice still in her loue. For why shouldest thou come nyghe an harlot (my sonne) and haunt the bosome of a straunge woman? In y<sup>e</sup> which wordes, Salomō liketh as Paule also comēdeth prayseth the loue & woꝝke of mariage as cleyngnes

but draweth me from whoredō as from  
it that is nothyng but filthye. Therfore  
(doublelesse) mariage was instituted to  
auoyde whoredome and vncleines, & the  
work of mariage is rekered of god for  
no spaine. All these thinges I haue lar-  
gely spoken of and proued, and confir-  
med them with holpe scripture. And  
though I did not gladly take in hand to  
write of this matter, yet haue I don so  
this to helpe many inared consciences,  
which without occasiō thozow the ig-  
nozaunce of godes lawe, do piteously  
trouble and vexen them selues herin. I  
hope therfore no mā wil misconstrue me  
seyng I haue spoken nothing but that  
which Paul did write afore.

measure

And in this matter is it well to be shames-  
cōsidered that like as shamefastnes chas-  
tities and temperaunce is good in eue-  
ry thing, so is it good here also and ex-  
ceedyng necessary. Wedlock is honora-  
ble and holy, therfore muste not we as  
shamelesse persones caste awaye good  
maners, & become lyke vnrasonable  
beastes. God hath geuen and ordeined  
mariage to be a remedye and medicine  
vnto our feble & weakie fleshy to swage  
the disquietnes therof and to the in-  
tent that we should be cleane and vnde-  
feled in spirit and in body. But let the  
rage therewith, and be shameles in our  
wo:des.

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wordes and dedes, the our myltemper-  
 raunce and excelle maye make it euill  
 which is good, and desyle it & is cleane.  
 Paule also is contente, that as concer-  
 nyng the bed, married folkes vpo a due  
 occasion, maye lye the one from the o-  
 ther. But so that it be with & good con-  
 sent of the both. And that not alwaye  
 oꝝ longe, but onely foꝝ a time, lest & des-  
 uel be buste, & tempt them with whoꝝ  
 dome oꝝ vncleennesse, oꝝ deceaue them  
 with aduoutre.

**To a** The thirde cause is this: Euen to the  
 bolde so intent that the one maye be an helpe  
 & solitarines confort to the other according to & wil-  
 to helpe of God, auoiding solitarinesse: whiche  
 & chforte the loꝝde expꝛessed with these wordes,  
 one ano- It is not good foꝝ man to be alone. &  
 ther. I will make hym an helper to be next vnto  
 to hym. And within a while after, he  
 saith moꝛeouer. They both shal be one  
 flesh, oꝝ one bodi. So that like as in the  
 partes of a mans body, ther is a mutu-  
 al helpe and participacio of the one to  
 ward the other, Euen so ought it to be  
 also amonge married folkes. The one  
 ought to be an eye, eare, mouth, hand,  
 foote to the other. In trouble, the one  
 must be the confort of the other. In ad-  
 uersite must the one be others refꝛes-  
 yng: yea, & in all theyꝝ life must the one  
 be the helpe & socoure of the other. And

the

these are the causes why wedlock was ordeyned, & wherfore they y are saythful beleuers do marry, & the occasyons wherupō the cōsent doth leane & reſte.

¶ The. xi. Chapter.

¶ The ende frute and cōmendacyō of holy wedlock. How blessed honourable and good a thyng it is.

**B**y this nowc is it easye to vnderſtāde, what is the ende, vertue, & frute of wedlock, and howe holpe, profitable, and good a thig it is. This is the ende of mariage wherebpon it leaneth: Not to be alone, but to haue a companion in this lyfe that wil helpe to beare wealth & woe, euen ſuche one as thou canſt find in thine hert to loue, and of whō thou art loued again, that by the ſame thou mayeſt fynde a medicine & ſwagynge of the weakenesse of thy vnquiete fleſh, & ſo auoyde whoredome and al fylthy lyuynge, to brynge by chyldre vnto the praiſe of God, and to the publique welth, profiue & confort of thy ſelfe & other thy neighbours. &c.

¶ Wherfore the vertue, operacions, effecte and frute nowc of mariage, is to conforzte, mainteyne helpe, counſail, to clenſe, to further vnto good maners, honeſtye and ſtamefaſtneſſe, to expell vnclenneſſe, to auance the honour of God and the publique welth, and to ſet

D. v.

by manye

The operation of wedlock

## The Christen Kate

Wedlok by many other suche vertuous men,  
is holy & herof commeth it that wedlocke is a  
honourable great worke & holy ordinaunce of god,  
ble.

which defileth or vnhaloweth no man  
saue him that taketh it vpon him with  
an vncleane hert. Whō (to say trueth)  
not the mariage, but his owne wicked  
nesse, defileth. For it is alwaye holpe &  
right in it selfe, and al such as receaue  
it with true hertes, doth it halowe and  
bryng to honour. It hath euer also ben  
of an excellent estimacyon, and had a  
gloziours name of al prudent people, in  
so muche that Paul durst boldly saye:  
Wedlok is honorable among all men,  
or in al the worlde.

For wedlok did god institute by hym  
selfe, and not by his angels or holy mē,  
as he dyd other good statutes and ordi  
naunces: Yea, euē at y begynning, toke  
he it in hande in Paradise that garden  
of pleasure, no doubt for the commo  
dite and not for the greife of mā. With  
out Paradise were al other ordinaun  
ces made, but euē in paradise was wed  
lok ordeyned. And yf all ordynaunces  
haue theyr proper cō:mendacion & ho  
noure of their first beginner, of y anti  
quite, of y place where they are made  
or of the prospe y they bryng. The ve  
rely is wedloke most worthy of prayse  
and honour, as a thyng instituted of  
God

god him selfe, euen in paradise, at þe be- **Genesis**  
 gynnynge of the world, for the wealth &  
 commodite of man.

Therfore in mariage I pved þ holiest  
 the most vertuous, the wisest and most  
 noble men vpo erth: yea, the holy gost  
 is not ashamed, euen in the first booke of  
 the byble, very plainely to talke & write  
 nothing els for the most parte, then of  
 mariages, childre of birthes, and such  
 other pointes of householdinge in wed-  
 lok, Adam was a married man, so was  
 Enoch, Noe, Abrahā, Loth, Isaac, Ia-  
 cob, Ioseph, Job, Moses, Aro: And so  
 were other regentes, iudges, & kinges  
 Josue, Gedeō, Whinees, Samuel, Da-  
 uid, ezechias, Iosias, Oseas, Isaias &  
 other Prophetes mo. Dauid commen-  
 deth the state of mariage as a singuler  
 blessing of god, which he sendeth to the  
 that loue him, & whome he loueth: and  
 sayth, 1<sup>o</sup> sal. cxxvii. Blessed are they al  
 that feare the lord, & that walke in his  
 wales, for thou shalt liue with þ thing  
 that thou hast gottē thow the labour  
 of thy owne handes. O howe blessed  
 and happy art thou: Thy wife is as a  
 frutesfull vyne þ standeth by the house  
 syde. Thy children rounde aboute thy  
 table, are euen lyke olue trees newly  
 planted. Lo, thus shall he be blessed that  
 feareth þ lord. &c. And this is þ cause  
 that

## The Chyssen state

that the wiues of the old testamēt toke it for a great dishonour & plage, whan one of them was at any tyme baren or vnfrutefull.

In the new testamēt it was the good pleasure of our lord Iesus, to be borne in mariage. For the virgin Mary was married vnto Ioseph of y<sup>e</sup> house of Dauid, yet conceaued she of the holy gost, & brought forth her childe beyng a virgin her self & remaining a virgin. The first miracle that our lord Christ did, the same wrought he at a weddinge, & namely such a miracle as is able to geue consolacion in mariage, that euen in thynges partayninge to this temporal life, god wil not leaue thē vnprouided for, that mary in y<sup>e</sup> feare of him, and in the faith of his euerlasting word: Yea, that he both can and wil turne the vnseuerpe water of all trouble, in to the swete wine of gracious comfort. Paul calleth they<sup>r</sup> doctrine that inhibite and forbid mariage, the doctrine of the deuelt, and saith. i. Timo. iiii. The sp<sup>ir</sup>ite speaketh evidently, that in the later tymes some shal departe from the faith and shal geue hede vnto disceatful sp<sup>ir</sup>ites, & to deuilish doctrines, thowme them that are lycers in ypocrisy, & haue they<sup>r</sup> consciences marked with an hote yron, for byddyng to mary. &c.

Therefore

Therefore foloweth it, that the doctrine which doth set forth & knowlege wedlocke to be holy, honorable, profitable, necessary and good is gods doctrine euen true and good, holy, and vndefyled.

The. xii. Chapter.

How shamefull, vicious, and abhominable, the synne of whoredome is.

**A**ND to the intent that the praise honour, goodnesse, & commendacion of holy wedlock, may þ more clearly appere, I wyl now set whoredome right ouer against it on the other syde, and declare how shamefull vicious and abhominable it is before god & al honestye. That yowth may loue the honour of god, & auoyde dishonestye, & y every one may eschue vicious whoredome, & betake him to holy wedlock.

Whore,

Paul the chosen man of God writeth thus to y Corinthians. Fly fro whoredome. All the synnes that a man dothe are without his body, but whoso comitteth whoredome synneth agaynst his owne body. And immediatly afore the sayd wordes he expretheth þ vndersta

do decteth the members of Christ which is the own body.

þ dinge of this sentence, & saith. Know ye not that youre bodies are þ members of Christ? Shal I then take Christs members, and make them the members of an harlot? God forbid. Paul then wha he spake these wordes. (Al the synnes

that



### The christen state.

that a man doth. &c.) had respecte vnto wedlok. For like as wedlok maketh of two persones or bodyes one personne, one body: Euē so likewise by spirituall marriage, namely by receauing of gods grace in by we are baptised into Christ and become Christen maketh one body betwene Christ & vs beleuers so, that we be called, and are in dede Christes membres. Now loke as he that is married, yf he take another beside his wife doth both synne against his own: Euē so likewise dothe that Christē mā synne againste his owne bodye, yf he commit whozedom. For he dishonoureth the grace of Christ. and defileth the holy couenaunt made betwene Christ and hym. For it foloweth in Paul, knowe ye not that he which ioyneith himselfe to an harlot is become one body. For they two saierth the lord shal be one fleshe or one body. But who so cleueth vnto the lord is one spirit. Neuer theles thozow whozedom is the spirit banished & excluded. For thy spirit, hert and mynde, that ought to cleue vnto the Lord is ioyned to the harlot, with whom thou art one & incorporated. Therefore, they that commit whozedom do sinne against the couenaunt, & spirituall marriage wherwith we must be ioyued vnto Christ.

Furthermoze it foloweth in Paul, or knowe

now ye not that your bodies shuld be Whores  
 the temple of the holy ghost which is in do rob:  
 on whom ye haue of god, & that ye are both god  
 not your owne poure? for ye are deare of hys  
 bought. Wherof it foloweth with costlyt: owne.  
 that they which commit whoredome  
 do dishonour & waist away their owne  
 bodies. For they geue ouer their mem:  
 bers, ye i they: hert & mind vnto whore.  
 dome. And yet Christ for his honour &  
 pure cleynesse did bye the same, and  
 that not with money but w<sup>th</sup> hys owne  
 bloude. It foloweth also, that they  
 which are geue vnto whoredome be vn:  
 der the great plage of god. For Paule  
 saith here y<sup>e</sup> christe mē's bodies are  
 temple of god y<sup>e</sup> holy gost. Thus saith  
 he. i. Cor. iii. If any mā defile the tēple  
 of god him shal god destroye. Is it not  
 an horrible defiling of gods tēple, to se  
 that vicious harlot venis, euen in the  
 place wher god shuld raigne with hys  
 spirit, & to be sorped & do scrupce vnto  
 her with body & soule? Let them come  
 forth now y<sup>e</sup> will alwaie excuse synge  
 fornicacion as though it wer not synne  
 (or at the leest not so greate synne) o<sup>ne</sup>  
 sigle person to abuse another. y<sup>e</sup> Paul  
 the Apostle of Christ saith, y<sup>e</sup> whor:  
 dome deuileth vs from God, breaketh  
 the cōuenante whiche we haue with  
 God spoyleth and robberth God of that  
 whiche

Whore:  
 do defy:  
 leth the  
 tēple of  
 God.

## The Christen State

which is his, misordzeth the member  
of god, maketh of Christes members  
members of an harlot defileth & vnhal-  
weth the temple of god, the therfore the  
wil folow whozedō, that God destruy  
yf all this be to be esteemed but a smal  
thing, then do I confesse, that whozed  
and fornicacion is euen as litle a sinne  
as vicious bayne people do make it.

It is more then ones also that Paul  
himselfe denieth whozenglers of he  
uē, who so beleueth not my wordes let  
him reade Rom. ii. Cor. v. and. vi. Ga-  
lat. v. Eph. v. i. Test. iiii. To y Hebrewes  
he sayeth plainly, y as for whoz-  
mongers & aduouters God wil iudge  
thē What can be more sayde. If the  
not withstandynge al this, wil yet say  
that whozedō or fornicaciō is no sinne  
then crreth the holy prophet Esay the  
horrible woo vpon the, & sayeth Esay  
b. cap. Woo vnto you y cal euell good  
Or do ye not know that euen now in  
this tyme god doth soze punish whoz-  
dome as a great vice. Paule saith.  
Corin. x. Let vs not commit whozedō  
as some of them of olde dyd, and were  
destroyed in one day a great nōbre. It  
is euident, what sclaunder and dysre-  
poutre Samson brought vnto him selfe  
specially to the gloze, and name of god  
amonge gods enemyes & his, & among

al abhominaciō: yea, and undertake to Whores  
blaspheme wedlock & sō what to excuse mōgers  
their own mischiefe therfore talk they haue no  
of much trouble that is in wedlok. And reste,  
as for their whores the life it is nothing  
els but open vice and abhominaciō be-  
fore god & al honest people. Felthye is  
filthynges styl, although þ filthye swine  
delyte therin. They speake much of ex-  
uil wiues, which whan some men had  
taken, could not be ryd of them woth  
anye sayre meanes & yet can they not  
leue theyr bayne craftie and vnfaith-  
ful harlottes of whom they thē selues  
are mocked & scorned to the bittermost,  
yea, & are sayne to suffre moze of suche  
vicious and filthy bodies then any mā  
doth of his honeste wife. They speake  
much likewise of bringing vp of chy-  
ldren which are borne in wedlock. And  
yet they them selues in whoredome are  
sayne to bringe by the bastards that  
they haue gottē, like as afore tyme they  
were wont to buttne Maymes houses  
and felde chapels with collections and  
gatheringes of euery man.

They speake of much trouble & care-  
fulnes howe the household muste be  
brought vp, & provided for in wedlocke.  
And yet the dotinge fooles them sel-  
ues are sayne to nort those shameful  
harlottes with muche greater care, &

## The Chyssen State

yet be afrated that whā they haue done  
their best, the gredye sacke wil not be  
fylled and that the felthy Trompet wil  
yet bzig forth a greater reſeining vpp  
thy trencher, and al to get the bagge of  
money into her own hādes. Whoeouer  
amonge whores is weisinge & expen:  
ses most regarded, nether art thou wel:  
toare, but thy money. No more money,  
no more loue, I must haue the money, &  
purse saeth the harlot, take thou thy  
clooke and thy baggage. Let another  
come & haue more money for he hath  
bene in the bath & is dispatched. Thus  
may he bite his lip, & cratch his pate,  
and take that for his fare wel, that he  
getteth of his harlot.

They complayne mozeouer of the cry:  
inge of the children in the nightes, and  
how that married folkes can not slepe,  
but must watch by the meanes therof.  
And yet the doting fooles them selues  
go all a night longe by, and downe tho:  
row & stretes, & kept the deuels watch  
with painfullnesse, frosse and vnreste.  
Let no reasonable man therfore be snar:  
red wth in whoresdome by such harlot:  
tes to the sclauder and dishonoure of  
holm wedlok. Whoresdome (no doubt)  
hath much more disquietnesse, anguish  
and trouble, then hath the holy State of  
marriage. The payne also that is in ma:  
riage

of Marriage. Fol. xxxiii.  
riage is godly and honest. God geueth  
such patience strength, and good will  
vnto the faithful, that they can easely  
away with al maner of coniugale ca-  
res. As for harlots they are deuils  
martirs, and haue alwaye dishonoure  
and shame. The. xliii. Chapter. Howe  
it is againste. S. Pauls doctrine to  
mainteyne the stewes how many dy-  
uerse and sundrye dyseases cometh  
thorow haunteynge of the same.

**W**here as certayne men saye : yt  
whoredome be so greate a synne  
before God, and bynge so muche vyce  
and myschiefe wyth it, why do some  
highe rulers and prelates of the world  
then maintayne open stues? To that  
I answer: Many thynges are suffered,  
that ought not so to be, and yet for suf-  
frynge therof are the sufferers neuer  
the better. But let those prelates & re-  
gents of the world make answer vnto  
god, for their own acte: God hath com-  
manded the & vs al. Thou shalt not co-  
mit whoredome. Let euery christen ma-  
n folowe hym. what soeuer other folkes  
suffre or do. The holpe Apostle Paul  
saith. Let neither whordom nor any vi-  
cienne be ones named amonge you,  
as it becometh saintes. Ephe. v. Chap.  
Now if among Christe folkes as an ho-  
ly people that is clesed thorow dyu-

### The Chyſten ſtate

of Chyiſt there may no whozedde be named, much leſſe no doubt ought vicious ſewes to be ſet vp, and openly maintained, for a plaine ſhame is it, & a manifeſt confuſion. Let them therfore that mainteyne ſuch ſhameful houſes loke well to them ſelues how and what anſwer they wil geue vnto God for this their acte.

They that ſaye they are ſuffed for a ſuordinge of greater inconuenience, let the conſidre whether their meane to put away a worſe thing with an euell, be a meane that is comely & pleaſinge vnto God. Or whether god hath at anye tyme comaunded or geuen lycence, to ſuffre and maintaine open and ſhameles whozedde, that virgins may be the leſſe forced & deſlozed, or that yet worſe thinges be not committed of wylfull perſones. Paul ſaith. Thou oughteſt not to do euell, that thereof might come good except thou wilt be dampned iuſtly. Roma. iii. We ſende dayly by experience that the ſame way helpeth not & that there are whoze houſes, and in the meane ſeaſon y worſe thing not eſchued. And therfore euell with euell, & vyce with vyce do runne together, ſo that abhominacion, and miſchiefe preyuaileth. Wherefore let euerne reaſonable Chyiſte man ceaſſe now fro vyce bzaule  
who

whoso lyf: yf thou wilt do that God com-  
maundeth thee, and the thing wherof  
thou maiest haue worthie and welfare  
in the syght of god, & honest people, the  
medle not with harlots, neyther come  
at the strewes. Whayntaine the not & ble  
them not. But to auoyde whozedom let  
every mā haue his own wyfe, & every  
woman her owne husbnde.

Yea, but it is not mete for every man  
to marie. Many pooze mariages make  
many beggers. There is no man com-  
pelled to mari, neither yet afore hē tyme, nor  
whan thou hast not a conuenient cause  
thereto onely if it be not mete for thee to  
be vertuous it shalbe no vicious thing  
to mary. Now yf thou thinkest, it will  
not frame with the to mary, then leaue  
thine whozdom also. And then we are  
agreed. For gods sake mā kepe thy self  
honest, sober, pure, and cleane, vntill  
the tyme that it be mete and expedient  
for the to mary. Thou wylte say: alas,  
we are but flesh and blood. I answer  
were not our fore fathers flesh & blood  
also? Did they therfore contynue still in  
childhode? Or hated they harlotry in  
the meane tyme? Beholde the example  
of Isaac, Jacob, Joseph, & other excel-  
lent mē which married not tyl they wer  
of a good, and perfecte age, and yet  
neuertheles spent their youth vertuous-  
ly in

objectis.



# The Christen State

Is in cleynesse of life. Therfore shuld  
our yowth feare god likewise as they  
did, haue Gods commaundement be-  
fore they eyes, call vpon god for grace,  
suyde idlenesse, and all that may pro-  
uoke to an vncleyn lyuynge: and geue  
them selues to labour, and resist man-  
fully in tentacion. But now we finde  
it otherwise, for our yowth hathe lytle  
respect vnto God & his commaundemen-  
tes, calleth not vpon God, goeth vp and  
downe ydle, haunteth euil company and  
drunkenesse. Herof cometh it now  
that they can not refrayne, & they thinke  
that they must nedes folowe harlottes  
still, or els haue wyues, & yet can they  
neither labour nor get theyr liuing. And  
thus come they to nought: therfore is it  
theyr owne vnrhyfynesse, and not holy  
wedlok that destroyeth them.

**The ste-** Doth not the haunting of harlottes  
**wes ma-** make many beggers also? whēce come  
**keth ma-** then such swarmes of beggers & wret-  
**ny beg-** ched peckye people? Cuē of whozdō ge-  
**gers.** they that mischefe for the moste parte.  
And this doth no mā esteeme nor cōsidre

But whan a good vertuous yong man  
which is cōe to his age, doth honestly  
marry, then is the walet brought before  
him, to feare hym, or els to withholde o-  
thermē frō holy wedlok, & so make the  
cōtrarye stil in whozdō: this cā the so-

thy deuell do. The xijth saythfull & al-  
 mighty god did neuer sayle any man &  
 seketh him in true belefe & laboureth  
 faithfully, & that is vertuous, & honest  
 Let no man therfore be snared Apell in  
 synne. To be shorte, whoredome with-  
 draweth & separateth y<sup>e</sup> mind fro god,  
 maketh vs to breake our conuenaunt,  
 dishonoureth the grace of god, & mem-  
 bres of christ, robbeth God of y<sup>e</sup> which  
 is his, vnhaloweth the temple of god,  
 & plucketh vs utterly w<sup>th</sup> spyte & flethe  
 in to the myze, & into al fylthynges, ma-  
 keth vs of men beastes, defileth body &  
 soule, taketh fro vs al our substance,  
 honestye & good, hameth, destroyeth, &  
 carryeth vs to hell w<sup>th</sup> wretchednes,  
 misery & sorrow. Contrariwise wedlock  
 deliuereth vs once from al such incons-  
 ueniēce. And therfore is it a miserable  
 thyng, that all they wyl not be consi-  
 dred, & that yet also there be olde men,  
 which esteeme whoredom to be no synne  
 and talke so lightly and wātonly ther-  
 of before yong people & youth beyng  
 prouoked forward in theyr wicked pur-  
 pose, are now the more hard herted and  
 obstinate therin.

Deare children herken ye rather hn  
 to Paul y<sup>e</sup> elect seruaunt of god, which  
 speaketh out of the holy gost these wor-  
 des. Be sure, that no whoremonger,

The Christen state

or vncleane persone hath inheritaunce  
in the kyngdome of Christ and of god.  
Be not disceauesd with vaine wordes.  
For because of such thinges cometh þ  
wrath of God vpon the childre of vn-  
beleue. Marke this wel and remembre  
it god wil not regarde þ waton & vyle  
communicacion of suche, so lyghte as  
they make it. Wherfor if ye wil escape  
the wrath of God, then kepe your sel-  
ues frō whoz dome and mary at poure  
tuff age.

¶ The .xiii. Chapter.  
How shamefull and wicked a thing  
aduoutrye is, and how it hath  
of olde tyme bene puni-  
shed therto.

**N**adlyke as whoz dome hath euer  
bene taken for an abhominacion as  
monge al honest people in þ whole  
world: Euen so haue they esteemed  
aduoutrye to be a thyng muche more  
shamefull and vterlye to be abhozred.  
In so muche that all vertuous rulers  
yea, and that euen amonge the heithen  
how god  
plaged  
aduou-  
trye be-  
foze the  
law wy-  
ten.  
haue punished it wpyth the payne of  
death.

Whan Abraham came with Sara  
his wyfe into Egypte, & the Egipcians  
thought that she had bene Abrahams sy-  
ster, they toke her and brought her to  
the court vnto king Pharaos. But the

Lord

of Matremonye. fol. xxxviii

loide punished Pharaos & all his house  
with great plagues because of Damar, &  
yet committed he no hurt with her, and Gen. xli,  
that he did was done of ignorance.

for when he vnderstode that she was  
Abrahams wife. he sent for him, & said:  
Why haste thou dealt thus with me?  
Wherefore toldest thou not me, that she  
was thy wyfe? &c. There hast thou thy  
wyfe, take her and go thy waye. And  
seynge it is thus, it may wel be consy-  
dered, that God is much more displeased  
with them that wilfully commytte ad-  
uoutre. In the twentieth Cha. it is writ-  
ten that at Gerar, Abimelech the king  
of the Philistines toke Abrahams wife, as Pha-  
raos had done before, & it appeared vnto  
the kyng in a dreame, and was sayd  
vnto him: Beholde, thou art but a dead  
man, because of the womā whom thou  
hast taken, for she is a nother mannes  
wyfe. And yet had Abimelech commit-  
ted no actuali dede w<sup>th</sup> her, no more then  
Pharaos had done afore. Therefore said  
God also afterwarde. If thou dorst  
not deliuer her againe vnto Abraham  
be sure, that thou shalt dye the death,  
and so shall all that thyne is. W<sup>ch</sup> not  
God with these wordes declare mani-  
festly, what sentence & iudgemēt he hath  
geuen vpon aduouters? Wherefore  
Joseph, whā he was prouoked of hys

C. v. Lordes

## The Chastite State

Lordes wife to accomplishe her wil say  
de. My Lord hath committed al thinges  
vnto me, sayng the only for thou art  
his married wife. How shuld I then do  
so great hurte and sinne agaynst god?  
Gen. xxxix.

Job saureth in y xxxi. cha. If my hert  
hath lusted after my neighbours wife,  
or if I haue laide waste at his doores,  
the let my wife be another mans harlot,  
and let other me lie with her. Herewith  
doth Job knowlege it to be reaso that  
he be measured with such measure as  
he hath geue vnto other me, if he hath  
broke his wedlok, which thinge yet he  
dyd not that then other menne shoulde  
serue him with y same sauce. & here-  
fore seing the punishment of aduourtry  
is a meate that al me can not chew, let  
euery man consydre by hym selfe, how  
lothe another man wold be therof, and  
let him not touche another mans wyfe,  
so that his also not be medled withall.  
It foloweth in Job: For this is a wic-  
kednes & sinne y belongeth to y iudge:  
Yea, a fyre it is that consumeth al toge-  
ther, & pluketh by al a mans substance by  
the rotes. With y which wordes Job  
doth knowlege, that aduourtry is such  
a vice and wickednesse, as pertyneth  
to the iudge, that is to saye, oughte by  
ryght to be greuouslye punished of the  
whiche

which be in auctorite (if they were not  
aduouterers the selues) for it is a tye  
that consumeih altogether, both body,  
honesty, good, m.nde, hert and welfare,  
And all this was exercysed & practys  
sed, afore the law was geue to the peo  
ple of Israel by Moses.

And in the law both God appoint a  
certaine punishment for aduoutry amōg  
other trasgressiōs, & saith. Le. xx. Who  
so cōmitteth aduoutry with any mans  
wife, shal dye the death both the man &  
the womā, because he hath broke wed  
lock with his neighbours wyfe. And  
deu. xxii. is the same law recited again  
and confirmed.

Nether was aduoutry so sore puni  
shed among the people of Israel only,  
but also the heythē vsed mortall execu  
tions therof. This wil I now declare  
out of the storres and credible wryters  
Whan any of the Lepzeians were ta  
ken in aduoutrye, they were bounden,  
and carred thre daies thow the city,  
and after ward (as long as they lyued)  
were they despised, & with shame and  
cōfusiō, reputed as persones desolate  
of all honestye.

Among the Locrensiāns did Zaleucus  
forbyd aduoutry vnder great punish  
ment. The transgressours caused he to  
haue both their eyes churist oute. And  
when

The pun  
ishment  
of aduou  
trye in  
the lawe of  
God. —  
How ad  
uoutrye  
was pun  
ished a  
mong the  
Heithen

Lex lepre  
a notum.

Lex Zaleu  
cs.

## The Chyssen State

**Germani.**

When his owne sonne was take in aduourtye, he had the put out his one eye as iudges, and the other dyd he himself put out as a father. In þ dayes of our fore fathers the noble Germanes (as fore they came to Chyssen saith) the punishment of a womā þ brake wedloke stode in þ power and auctorite of her husband. And at the lest he might stryke her out of her clothes, thrust her out of his house, and beate her opely with rodde in the cite or towne, euen before her frendes. &c. As Cornelius Tacitus maketh mencio, who also wyrteth these wordes. Among them there was none that laughed at the misdede, & to defile or be defyled, was named among them to be as much, as not to do accordyng to the course, maner and custome of the worlde.

Marke now wel in how much better case they stode, then we. which laughe at al sinne, and vice: pea, at al abhominacion, as fygthing, warringe, whores hunting, wedloke breakyng, masking, momyng, to much drynkyng, excesse in eating, & all vncleennes do we excuse with these wordes. It is the maner & comē course so to do nowe in þ worlde.

**Lex Opidis.**

Optimus Macrinus the Emperour of Rome, dyd to punish aduourters with fire. For the whch he founde in aduourtye

rye, caused he to be bownde and to be  
burnte together quicke. This doth *Lex Iul*  
*liis apostolicis* write of him. And a  
mong the Romaynes was there a comē  
law (called *lex Iulsa*) which would, that  
execution should be done vpon aduou  
trers, with the swerde. The same law  
stode in strength in s. Hierōs time who  
writeth, that a certaine yonge mā and  
a married wyfe, were iudged and put to  
execution with *h* swerde because of ad  
uoutrye. And the same law (called *lex*  
*Iulsa*) *de stup. et adult.* dyd the Christen  
Emperours receaue, and of *Iustinian*  
It is appoynted, *Lib. liss. Tit. xviii. de*  
*publicis iudiciis.*

In the lawes of Bamburgh concern  
inge *h* iudgemētes of death vnder the  
title, how trasgressiōs ought to be pun  
ished, are these wordes red. If a mar  
ried mā bringe a mortal accusaciō vpon  
another man, for anye fylthy acte that  
he could haue comitted with his wife,  
and contuaceth him therof, the same ad  
uoutrer shal with the swerde be puni  
shed vnto death, according to *h* seruēce  
of the lawes imperiall. The aduou  
trasse also hath forfeitted vnto her hus  
bande, al her dowrye, substance, & goods  
bes, and shal for a perpetual penaynce  
and punishment be locked and shut vp  
in prison. The same lyke wise is red in  
the



## The Christen State

**T**helaw the iudicial lawes of the holy empyre  
 imperial of Rome, decreed vnder the Emperour  
 Charles the fifth in y<sup>e</sup> yere. M. D. xix.  
 And. M. D. xxii. at Augspurge, and at  
 Regenspurge. If a married mā bringe a  
 mortall accusacion vpon another man  
 because of aduoutry committed to hys  
 wyfe, and pzenayleth in sentēce agais  
 him the same aduoutrer & aduoutrēs  
 shal be punished accoꝝdinge to y<sup>e</sup> deter-  
 minacion of our forefathers, & of oure  
 imperial lawes. Howe what punysh-  
 ment the imperial lawes haue appoynted,

**Why** ad ted, it is declared afoze.

**uoutrye** This allegacion concerninge the pu-  
**was so** nishment of aduoutrye I am sure, wil  
**soze pu-** many men maruayle at, & esteeme it soze  
**nyshed.** and vntollerable. But if they would  
 considze the matter right, setting affec-  
 tion, and cruel custome asyde, & would  
 ponder well what aduoutrye wer, and  
 what foloweth it, they shuld not won-  
 der so soze at y<sup>e</sup> punyshment. Aduoutrye  
 is a destruction and highe dyshonoure  
 of the ordinaunce of God, a wickednes  
 growen out of the deuyl, and vdiuynesse  
 of f<sup>l</sup>esh a shamefull vnsaythfulnesse,  
 a wilfull truce breakynge, and periu-  
 ry. And that this is so maye euery man  
 considze by the chapters gornege afoze  
 Webloock is f<sup>l</sup> ordinaunce of God in  
 the which both y<sup>e</sup> parties ought so to be

knyte

kynte the one vnto the other, that they  
 be not deuided. Paul sayeth also, that  
 aduoutry is a worke of the fleſhe. Not  
 withſtandinge, manifeſt it is that ma-  
 ried perſons at their entraunce do make  
 a perpetuall conuenaunte, and there  
 callinge vpon God, & taking him to re-  
 ſtorde befoze the whole congregacion,  
 they pꝛomiſſe trouthe, and fayth, with  
 mouth & hād ſo one to ſo other. &c. Now  
 if it be but a ſmall treſpace to diſſem-  
 ble, to breake, to deſtrope, and to trede  
 vnder fote al this to forſweare trouth  
 geue befoze God and ſo churche, and no  
 thinge to regarde honeſty, and faythe,  
 the muſt I nedes cōſeſſe that ſo puniſh-  
 ment of aduoutry was to rigorous in ſo  
 ſhorte time. But if it be a iuſt thig ernest  
 to puniſhe vnſaythful periurpe, the  
 deſpiſing and contemnyng of God, &  
 al honeſty then is alſo the puniſhment  
 of aduoutrye ryghte equall and not to  
 loze.

Item, if the loſſe of a good thyng  
 ſhould be valued after ſo eſtimaciō of ſo  
 owner, then (as touchig this life) there  
 is no greater damage, then a man to  
 loſe his own body. Now is it certaine  
 that both the parties maried, are but  
 one body, and that (as Paul ſaith) the  
 head hath no power of his own bo-  
 dy but the wyfe, neither hath ſo wyfe po-  
 wer

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wet of her owne body, but the husband  
Wherefore who so committeth aduon-  
trye, the same taketh away, stealeth,  
robbeth & other of his owne body, and  
hys principal and best good. O2 whan  
honest persone had not rather synde  
thefe stealing his treasure, and to suf-  
fer the losse of the goodes, then to synne  
an aduourter by his married spouse,  
to rape by honour in her.

Both these byces therfore (thefie  
aduoutrye doeth Salomō in the. vi. of  
the Proverbes) lay vpon the balanc  
the one agaynst the other, and sheweth  
how that aduoutrye is the soier & more  
tedious, sauerie. & these is not utterly  
despyed, that when he is hongry, stea-  
leth to fede hym selfe, for whan he is  
taken, he must restore seven tymes as  
much, o2 els al hys substance. But he  
that is so farre out of reason as to bryde  
he wedlocke with another mans wyfe,  
doth either destroy hym selfe, o2 els ge-  
teth hym selfe stripes & shame, which  
shame maye neuer be wyped out. For  
the wrath of gelousye & of the husband  
(if he haue tyme to reuenge) wil not be  
intreted, he wil not be perswaded with  
prayeres, though thou geuest him  
wardes, he wil not receiue the. The  
charyson doth enery mā vnderstande  
for though a mans good be stolen, re-  
p

yf it be restozed him agayne wythoute  
 hurt he will be intreated for as muche  
 as it was done happely thow pover-  
 tie. But if a mā take his wife in aduou-  
 try, he wyll not be pacified. For it is a  
 very beastly and wicked thing.

Moreover, yf a mā take a thefe wyth  
 the demayner, yet hath he no power to  
 avenge him selfe, and to slay the thefe.  
 But if a mā sende an aduourter at the  
 dede dopnge, he may be auenged. And  
 though he do wounde, shame or kil the  
 aduourter and hys aduoutrisse, yet shall  
 he not be punyshed for the death of the.  
 Out of al which wordes euery mā pla-  
 nely vnderstand what vice is more gre-  
 uous before God, & before al indifferēt  
 iudges. Before these wordes also, say-  
 eth Salamo. Waxe a man take fyre in  
 his bosome, & his clothes not be bzent?  
 Or can one go vpon whote coles, and  
 his fete not be hurt? Euen so, whosoe-  
 uer goeth in to his neighbours wife, &  
 toucheth her, can not remayne vndefi-  
 led. Wherby he declareth farther more  
 hys daunger and greatnesse of this vice,  
 threatenynge them that thinke (like  
 foolles) to kepe their aduoutry secret,  
 and that they shal neuer be takē & pun-  
 nyshed.

It serueth to our purpose, hys thowme Alteraci-  
 aduoutrye greatesse inheritaunce are al- ons & all

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nations  
of heri-  
tage.

tered, and the right heires disherited,  
for oft tymes it fortuneth, that an ad-  
uourelle hath childre by an aduourer  
and then must the sayde childre inherite  
all the substance of their pretended  
father as lawfull childre. which yet are  
vnlawfull, wherby þe father loseth his  
honour, his kindred, his body & goods.  
His wife which is his own body, hath  
the aduourer defiled, and þe vnlawfull  
children take the goods away. Yet this  
be not great wronge & wickednesse, the  
wote not I what a mā may affirme to  
be vicious ynough: therfore though ad-  
uourry be horrible both in mē & wemē,  
yet in wemē it is most hurtful & detes-  
table. for besydes that the aduourelle  
altereth þe inheritance as (I said afoze)  
and with false promyses, & shamefull  
disceat withdraweth and stealeth it fro  
the right heires, she laboureth first her ho-  
nest poore husbande with great shame,  
great trauaile, labour, sorow & paine,  
in that he is faine to byng vp those ad-  
uourerous children, which are not his  
owne. Moreover she dishonoureth her  
father, her mother & kindred. Her childre  
(euen those that are lawfull) must be as-  
shamed of her, and be doubted of in the  
world, whether they be lawfully begot-  
ten or no. Therefore whā they speak of  
theire mother, or heare her named, they  
are

of Whoremongers. fol. xlii.  
are abashed & ashamed. Aduourettes  
also make their husbands to be despy-  
sed & of no reputaciō, although they be  
vertues and honest men. They are the  
occasion that folkes come ofte together  
which are myghte of kynred. These and  
such like innumerable cōfusiōs, shame  
hurt, dishonoure, & feithynesse folowe  
out of abhominable aduouttry. I passe  
ouer, now I murthers, poysonynges,  
treasons, māslaughters, batailles, and  
warres I haue ensued after aduouttry,  
& destroyed bothe countrees & people.  
This did I aunciēt & noble mē of olde,  
pōndze, and considze, & therfore ryghte-  
ously and of iust occasions appoynted  
they the puniſhment of death for aduou-  
trers. Yet wyl we here howe aduou-  
trers excuse ther owne vice, and pōdze  
how reasonably they go to worke.

They say: Though god haue forbidden  
aduouttry vnder I paine of death, yet is  
I same puniſhmente not executed, per-  
soured oz practised. For in no place  
appeareth it I aduoutrers wer put to  
death. For Dauid was an aduoutter, &  
yet receaued no puniſhmente therfore:  
Yea, I Lord Christ him selfe did abro-  
gate and dissolve the puniſhment of ad-  
uouttry, for asmuch as he cōmaunded not  
the womā (take in aduouttry) to be put  
to death, but bad her go her waye. For

The de-  
ſce whi-  
che ad-  
uoutrers  
vse.

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Whan no man had condemned her, he also let her go. Johan. viii.

To that I answer. God in his law hath once expressed howe he esteemeth Death aduoutre, & how he wyl haue it punysshed. Now yf mē haue not done Gods commaundement, and according to the meēt of aduoutre. The same, the is it neuer y better, per endueth y law of God vnmoueable & sure.

Neuerthelesse they of the olde tyme dyd punyssh aduoutre with the paine of death, as it is sufficiently proued afore out of the stories. The obiection therefore y aduouters make, is but vaine. Now though al sentences, and iudgements that haue bene executed, and practised because of aduoutre, stōd not in holy scripture, it is no maruayle.

For the Bible is not a registre of vnythistes & of such as for their wyckednes haue bene put to executiō. Or is it not euident ynough vnto you, howe it was lyke to haue gone to Susanna.

The adu. Dauid comitted aduoutre ones in hys yowth, which drew him also & brought him into great murther, so that he caused not onely his faithful seruānt vna, but other noble men likewise to be slayne.

Beholde what occasion aduoutre getteth? What cometh of it? Trueth it is, he was not stoned to deathe. But what chaunced vnto him? Euen as he had

had dishonoured another mans chylde  
so saue he shame vpon hys owne chyl-  
dren while he liued, & that with greate  
wretchednesse. For Ammon deflowred  
Thamar his owne natural sister. And  
they both were Dauids children: yea,  
Absalom did miserably slaye Ammon  
his brother, for committing that wyc-  
kednes with his syster Thamar. Not  
long after, dyd the same Absalō dye  
hys owne naturall father Dauid oute  
of his realme, and shamefully lay with  
his fathers wiues. Whereupon there  
folowed an horryble greate slaughter,  
in the which Absalō was slayne wth  
many thousandes mo of the comē peo-  
ple. Nowe let euery man pōtze well  
by hym selfe, whether it be not a lesse  
thyng, once to medle, and so to haue  
execucion and dye then to abyde the  
deth of so many, & that so longe, wth  
suche misery & sorowe. Therfore was  
Dauid soze puniſhed, then yf he had  
bene but once stoned vnto death. And  
let euery mā learne hereby that no mā  
can escape the hand of God, althoughe  
the world lay no hāde vpon him. God  
punisheth neuertheles: yea, and that  
much soze, whan he doeth it not here,  
but differreth it to another world.

The ad.

Where as they make Christ the lord nou-  
s mainteyner of aduouters, it is a trers.

f. lii.

plaine



## The Christen State

brought playne & euident shame. Christ neuer  
before gaue libertie vnto synne. For he saith  
Christ. I am not come to breake y<sup>e</sup> lawe but to  
fulfyll it. Paul saith also. To the righe  
teous is there no law genen, but to the  
vnrightheous and disobedient, to whor  
mongers, to periured persons, to liers  
and blasphemers. To y<sup>e</sup> Galathians he  
saith. Walke ye in the spirit, so are ye  
not vnder the lawe. Therefore, for as  
muche as aduoutrers do walcke in the  
flesh and not in the spirit, they are vnder  
the law, nether hath the lord taken  
the lawe and punishment from them.  
Howeouer, as touching the story. Job.  
viii. we must consydre that y<sup>e</sup> lord said  
vnto the wife, woman, hath no man con  
demned the? And whā he had said, no  
mā, he answered. Neither do I condēne  
the. For with this answer laied he be  
fore her the sentence of the iudges.  
And for as muche as he was not come  
nowe to geue sentence as a iudge, but  
to saue, he would not condēne her, & so  
medled nether with y<sup>e</sup> law nor the acte.  
The Lorde was come nowe to haue  
mercy vpon synners, and to call to re  
pentance. Therefore said he also vnto  
this woman. Go thy waye, and synne  
no more. And with these wordes doth  
the lord warne al such as are tangled  
with aduoutry, to ceasse fro henceforth  
and

and to amende, God happely may haue mercy vpon them, and take from them the same dishonour, payne and punishment, which they haue greatly deserued for god hath no delite in the destruction of a poore synner, but will rather that they conuerte and lyue. But yf ye wyl not turne, yf ye wyl nedes be stiff necked and stil set forth your shameles foreheades, the verely doth god watch ouer your wickednes, and sayth. Hier. v. In the despye of vnciently lust, they are become lyke olde stallandes, euery one nereth after his neighbours wife. Shuld not I puniſhe this? Wherefore ye aduoutrers, loke for none other, but God wil plage you for shameles actes of wyckednesse and whozome. for abominacion, vice, perjurye, and shamefull matters are they, that ye go aboute wythall.

### ¶ The. xv. Chapter.

¶ Howe one that intenderh to marrye, shuld chose a mete, honest, & vertuous mate.

**A**nd hytherto haue I declared whence wedlock cometh, who godd institute it, what it is, howe it oughte orderelue to be contracted, what be the occasions, end, and vertue therof. Item how holy, profitable, and good it is. Agayne, howe horrible, howe

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some, & shamefull, whozedd & aduontre  
is. But for asmuch as in the occasions  
of wedlock it is mencioned, how y<sup>e</sup> wed-  
lok was ordeyned of God, to the intent  
that married folkes shulde spend theyr  
life in y<sup>e</sup> mutual participaciō of al such  
thinges as god sendeth, that they may  
bring forth childre, or they may auoyde  
whoredome, or for the eschuyng of pe-  
rellous solcnes, that the one maye be a  
confort and helpe to the other accordig  
to the will of God. And for asmuche  
also as in the meane season there lyeth  
great importafice and weyght vpon it  
what maner of companiō & mate thou  
chosest, how thou maicst liue with him  
and (if god geue the childre) how thou  
maiest bring the vp. Therfore in this  
part of my booke folowig, I wil treate  
howe a mete honest & vertuous spouse  
ought to be chosen. Afterwarde howe  
they oughte on bothe the sydes to lyue  
well and right together, to kepe and in-  
crease the mutuall loue and trowth of  
marriage, & fynally how they must wel  
and vertuously bring vp theyr childre.

Ther li-  
eth much  
weyghte  
in y<sup>e</sup> elec-  
tion of  
the mate  
For whoso cōpleth him selfe w<sup>th</sup>  
brauling folkes, and cōmeth to disqui-  
etnesse, may not cōplayne therof. Why  
left he not suche contencious persons  
without his house? Who so now w<sup>ll</sup>  
haue a peaceable marriage, muste not  
chose

chose him an vnquiet mate. He that wil plante any thyng, doeth fyrste cōsidre the nature of the ground, in the which he intēdeth to plante. Much more shuldest thou haue respect to the condicion of thy spouse, oute of whom thou desyrest to plant children, the frute of honeste and welfare. And like as planting and carefulnes hath greates power in all growing thinges, so hath it greater vertue & strength: yea, and better frute in the diligent brynging vp of children. Where as mariages & childrē do somtyme prospere euell, the greatest cause therof, is the fault in chosynge the partie, and in the chyldrens brynginge vp. Nowe where as we sayle in this behalf, it cometh ether of our owne sonde affection whiche we folow, and are seduced therby, or els committeth it of ignorance, as whā folkes wot not wherunto they ought to haue respect, or how to do in the cause. And seynge that in these poyntes standeth the makynge & marring of wedlok. I wyl fyrst note in few wordes þe most necessary thyng that maye be spoken hereof. And fyrste wil I speake of þe chosynge of a spouse.

The chosynge is a reccauynge or acceptynge of such thynges as we thynke are mete for our ende & purpose. Therfore euery electiō hath a final respect,

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**What** is that it is dyrected vnto. For as muche  
**election** now as our talking here is of the elec-  
**is.** tion of a spouse, we must reduce to our  
 remembraunce the end of wedlock, that is  
 to say, the causes why and wherfoze it  
 is contracted. Nowe haue we hearde a-  
 fore, that the causes, why it was ordy-  
 ned, and wherfoze it is to be receaved  
 of the two persons, are these, euē to the  
 intent that they both shal continually  
 dwel together, & spende theyr lyfe in  
 mutual participatio of al such thinges  
 as God sendeth, that they may byng-  
 forth childzen, or that they may auoide  
 whozedome, or for the eschuing of par-  
 rellous solytarynesse, that the one may  
 be a comfort & helpe to the other, accor-  
 ding to the will of god. Therfoze thou  
 that wilt chose, must haue respect vnto  
 these foresayd poyntes, as to the fynal  
 end & marke set before, & must proue  
 whether the parson whom thou thyn-  
 kest to ioyne vnto thy selfe, haue these  
 poyntes whiche thou hast heard now  
 recited. And the same shalte thou well  
 proue, if thou note diligently the vices  
 that are in man, of the whiche I will  
 nowe speake.

the ma- The maner of riches are ther inma-  
 ner of ri- the riches of the mynde, of the bodye. &  
 ches in of tempo:all substance. The best and  
 man. mooste p:ecious are the ryches of the  
 mynde

mind, as they want which & other two Riches  
are more hurtful then profitable. The of the

tyches of the mynde are, the feare of mynde.

God, faith, gods glory, gods serupce,  
vnderstanding or knowledge, prudence,

truth, sobernesse, righteousness, libe-

ralite, chastite, humblenesse, honesty, &

nourtour, synglenesse, and diligence,

& such like vertues. These lie not still

neither hide the selves whersoever they

be, but breake out byuerse wayes, so

that they may wel be spyed, but special

ly in talking. For our Lord Christ dyd

say. Out of the abundance of the herte

speaketh the mouth. They of the olde language

time said, that a mans talkynge is the

myrroure and messenger of the mynde, the feare

in the which it maye be sene without, of God,

in what case & mā is within. Therefore

who so well knowe and haue expery-  
ence howe a mans mynde standeth, let

him diligently note his communicatiō

whether it be ioyned with the feare of

God, manerly, true, earnest, honest, & de-

faite and reasonable, or whether it be

churlish and vngodly, vicious, bayne,

glorious, fained, ful of wordes, bussed

fast, vn honest, vnreasonable & ioyned

with lightnes. And of these frutes the

thalt thou knowe the tree and rote of  
bert. And though ipocrisi vse much dis-  
ceate in talking, yet can no ypocrite go-  
als

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alway so craftely, but he shall sometime  
stumble and bewray him selfe.

But for the moze suerty, it is good  
for thee not only to marke his cōmuni-  
cation, but also other gestures and ma-  
ners, how the man now behaueth him  
selfe, how he hath done hitherto, what  
name and fame he hath had, & yet hath  
what opinion other wise & honest men  
haue of hym, how he behaueth himself  
in standynge and goyng, and in all the  
partes of his body what raimēt he vs-  
eth, whether it be vaine, whoziue, wā-  
garment tō, light or manerly, & accoꝝding to hys  
estate reputacion and power, that is to  
say, honest raimēt. For raimēt doth oft  
geue certayne & sure testymony of pryde,  
lightnes, wantonelle, inconstancy, vn-  
shamefastnesse, boasting, and of filthy-  
nesse or vncleennesse, and other vices or  
vertues that are in man. So may much

Company be spied also by the company & pastime  
that a body vseth. For a man is for the  
most parte condicioned even lyke vnto  
them that he kepeth company withal.  
We se that amonge beastes wilde and  
tame, lyke will to lyke. The eduacyon

The bring-  
ing vp. also geueth great testimony, namely by  
whom and how euery one is brought  
vp, whether it were among vertuous  
persons or euil, whether & partly hath  
continued in the nourture of the ver-  
tuous

of Marriage. Fol. xlviii.

tuous, and shewed him selfe obedient,  
or whether he hath broke out of his dis-  
cipline, & folowed his own wilfulnes,  
for it is a smal matter for the to haue  
dwelt amonge vertuous men, but ra-  
ther herin lieth the waight how farre  
& how much thou hast folowed them, &  
bene obedient vnto the. Judas was a-  
monge the Apostles, brought vp of the  
Lord Christ, but for al that was he ne-  
uer the better. For he left not his wy-  
ked planks, neither was he obedient.

Therow the occasion of al these thin-  
ges, and other lyke appertaynyng to  
the same, oughte euery one to dyscerne  
the parson whō he hath chosen to take  
to mariage, and to se that she be ender-  
wed with the sayde riches of y<sup>e</sup> minde,  
and that to his purpose she be righte,  
peaceable, honest, mete, and conuenient  
for him to lyue withal in wedlok, as it  
be cometh and as God hath instituted.

For like as in the minde there are such  
vertues as we haue spoken of, so are  
there in it also noisome wicked vices, &  
detraccions, as vngodlynes, dispysge  
of gods worde, mysbelcue, ydolatre,  
Mawmetrye, ignoraunce, churlshnes,  
pride, falshode, ypocrisy, vnrightheous-  
nesse, backbiting, mistemperance, dy-  
kenesse, couetousnesse, vnchastite, vn-  
gamefastnes, misnourture, rathnesse,  
furious,

from  
warde  
wicked  
qualities  
of the  
minde.



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furious, wantonnesse, pryde, presumption, vaine glorie, chiding, brawling, and vnhandsonnesse. Who so now chooseth hym a mate that is tangled with such noysome vyces, seeketh not a spouse for a right peaceable and good honest life, but an hel, a paynfulnesse, and destruction of al expediente and vertuous lyving. Specially ther is litle good to be looked for, wher as is vngodlinesse and despisinge of gods worde.

**The despising of goddes worde.**

For like as the feare of god draweth the whole garland of vertues to it, so bringeth vngodlynnes, al vyce, and abominacion: yea, & shuterh vp the way to amēdmēt. For who so wil not heare gods word, refuseth al good in fourmacion, & therfore is there no amēdmēt to be hoped for in him. And wher as is no shamesfastnesse, there dare the shameles person do euery thing that liketh him. Where lying, boasting, & lyghtenesse is, there can no certaynte be had. there standeth all in doubte what so euer is spoken and done. Where pryde is, there is also rashnesse, wilfulnesse, presumption, contempte, disdain, murthering, and obstinate rebellion. And where as such be, ther is nothing but brawling, chidinge, and neuer one good houre.

**Unshamesfastnes.**

**Lyinge Pryde.**

Wherefore he that wyl not lacke the right poyntes of mariage and of a com-  
modious

modious lyfe, let him haue respecte to the riches of the minde, and chuse hym suche a parson, as is endwed of God with such ryches, and not with a noysome or frowarde mynde.

After the riches of the mynde, do the riches of the body folow nexte, as is a bewtiful or wel fauoured body, health a conuenient age. &c. A bewtiful bodye is such one as is of right fourme, and shape, mete, and of strength to beare chyl dren, and to kepe an house euē such a person as thou canst fynde in thyne hert to loue, and to be contente withall, &c. Of the bewty of the bodye (where there is els no good qualite beside) saith Salomō, Proverb. xxxi. As for fauoure it is deceitfull and transitory, & bewtye is a vayne thing, but a woman that feareth God is to be commended. And Prou. xi. A fayre woman without discrete maners is lyke a ring of golde in a swynes snowe. Therefore are they all starke fooles, that in chosynge them wifes, loke onely to their bewtie, and regard not the riches of the minde. Afterward doth y same bewtye turne them to dysquyetnesse, to payne, and trouble.

Health also must be consydered in the election lest thou withal that thou hast perishe, and lest thy whole house be poisoned

The ry-  
ches of y  
bodye.

Bewtie

## The christen state.

soned & hurte. Nevertheless I speake  
here of soze contagious sicknesse, & not  
of such dailly infirmities & smal disea-  
ses, that at me are subdued vnto. But  
I speake of madnesse, frenesye, the fall-  
ling sicknes, lamenes, leprosy, frenthe  
pockes, or such like which euery man  
should greatly abhoire. Not withstand-  
ding wher married folkes which now  
are together be visited w<sup>th</sup> such diseases  
the must one suffre w<sup>th</sup> the other, as they  
that are in one bodye. As for the due,  
conueniente age, we speake of it in the  
fyrre Chapter.

**Riches  
of tempo-  
rall sub-  
stance.**

**Mobility.**

To haue goodes of tempozall sub-  
stance is to be bozne of noble parentes,  
or to cōe of a worshipful stocke, to haue  
riches, great offices, gaines, or occupa-  
tinges, & such like. The highest nobilitie,  
& a most worthy of cōmendaciō, is to  
be noble in vertues, in good woozkes,  
maners & cōdictiōs. What sodoth cōe  
so of noble parentes, is f<sup>o</sup> more to be re-  
puted. But to be a gētle bozne, & to  
him selfe vngētly, is eue as much as to  
name him selfe & his. Ther haue been  
found many which came of a low birth  
but they garnished their kynred so  
vertuous & noble acties, that they  
their stock attained to great prosperitie.  
There are many this day that come  
famous houses and noble parentes.

they leane to much to their birthes, they are wylful mynded, and thyncke, þ (because of their nobilitie) they maye do what they list, and that their doinge becommeth them wel, and yet are they so noble (that is, they so excell) in all vyce and abhominaciō, that they bring them selues to dyshonoure, and to contempte, and hatred of al men.

Let euery man therfore loke earnestly **Tempor** to this matter lest any man intendinge **rall good** to haue the golde, and catchynge the **des.** whote cooles do burne him selfe without recure. For temporal goodes sake, the matter miscarrieth and is in daunger. There is sometime great riches, but with litle honesty is it gathered together. And with þ same riches, wil not be alwaye prosperite, peace and reste. Manye truste to their goodes, and nothinge wil they lerne, therfore also can they do nothinge but liue desperately, and with pride excesse, and dyshonestie to waiste it away, that hath bene lōge gathered together. Now when ther is alwaye taken from the heape, and nothinge lated therto it waisteth away in processe of tyme, how greate so cuer it hath bene. Then foloweth pouertie: pea, an intollerable, and vnpacient pouertie. For they þ now last out altogether haue had no necessite hitherto, but

## The Christenstate

were in all welth, therfore after such a  
sunne shine, there cometh euer an intolerable  
heate, and thenceforth begynne they to warme  
them selues at the bare scauz.

Who so nowe in his eleccion loke th to  
the myltitude of goods, and not howe  
they were wonne, & whēce they come,  
he hath customably such a smoke hat  
set vpon his heade, that all the water  
of the thamps can not washe away the  
soote therof. Good withoute God and  
honestye is a dedly poyson, and the bo-  
dely deuell him self. Goodes & riches in  
the hād of an vndiscrete & ignorant mā  
is as a sharpe knife, y<sup>e</sup> hād of a chyld  
that doth no good therewith, but wound-  
deth & destroyeth it selfe. Wherfore let  
euery mā in the eleccion haue moze res-  
pect to discrecion & knowledge thē to ri-  
ches. Wherouer an hād y<sup>e</sup> is occupied,  
& winneth & getteth his liuig godly, &  
honestly doth farre excell any riches y<sup>e</sup>  
are wōne. A rich mā which hath great  
goodes in his hād, & yet hath lerned no-  
thing with al, & nothing can lerne whā  
he ones loseth his substaunce & goodes  
he can winne nomoze, but commeth im-  
mediatly to y<sup>e</sup> staffe and walet. As for  
such one as hath applyed hym selfe to  
lerninge, he is fytte to some office, he  
can, and is able to occuppe and labour

and

Wyn-  
ninge &  
occup-  
pinge.

and though he once or twice loseth y<sup>e</sup> he  
hath yet can he wyne more agayne.

And though no mā with his election  
should haue special respecte vnto tem-  
poral substance, yet oughte no man to  
behaue him selfe vncircumspectly, nei-  
ther lightly to regard honest prouisiō.  
for like as out of great riches ther fol-  
loweth pride, euē so out of pouerty ther  
followeth muche euell. Therefore it is  
not vnright that thou in thine eleccyō  
consyder howe thou mayest honestlye  
wyne thy bread, wherof thou mayest  
giue to thy spouse, & what thy spouses  
substance, and occuppyng is, & how  
the same may be an helpe to thy conueny-  
ent lyuynge. If thou now wilt not re-  
garde þ<sup>e</sup> more excellēt, and better thin-  
ges, but haue onely respecte vnto the  
goodes, thē marrest thou not the pa-  
son, but the goodes. Wherof yf ther be  
not so muche as thou wouldeste sayne-  
haue, or if it wait away, thē fare wel  
all thy loue which cometh thowowe ry-  
ches, bewty, or other like small occasy-  
ons, & is euen as a fire that is made of  
straw or towe, it groweth soone, and is  
great, but straight waye it banissheth.  
Euē so is þ<sup>e</sup> loue shortly extincte, which  
spriggeth not of durable occasiōs: yf a  
fire be made of whole strōg wod it ge-  
neth a good natural heate. likewise if þ<sup>e</sup>

## The Chyristen State

In the election of a spouse hast respecte  
vnto the true godly, & honest poyntes,  
thē is the loue of so much the lōger cō-  
tynuaunce.

**The effect of the election.** And to be short. Let euery one with  
his eleccion, haue respecte vnto those  
poyntes for the whiche wedlock was or-  
deigned of god. Thē whether the parrie  
(whō thou art minded to chose) be rea-  
sonably endewed with all those poyntes  
or no. And to the intent that y<sup>e</sup> same  
may wel be perceaued, let euerye man  
haue faithfull respecte here to y<sup>e</sup> riches  
of the mynde, whether the parson be  
godly, wise, discrete, true, faythful, ho-  
nest, sober, & lowly. Itē whether she be  
whole & sounde, & not laden w<sup>th</sup> soze dis-  
eases, deformed, sturtish, splethye, euell  
fauoured, & what her estate is, what  
power and possibilitie she is of, howe,  
where, & w<sup>th</sup> whō she hath bene brought  
vp, wherupō she liue, & what she occu-  
pieth, how frutefull, hādosome, housewif-  
ly, laborious & quicke she is. If beside  
these, thou fyndest other greāt ryches  
(beuety & suche like gifytes) and comest  
godly & honestly by them, thou hast the  
more to thanke God for.

**Prayer.** But specially and before al other thinges,  
we must faithfullie & feruently,  
and steadfast belefe (without ceasinge)  
make oure intercessyon, and prayer  
vnto

unto God to whom al heres are open  
and knowen that he wil not suffre vs  
to go amysse, but (as a father) helpe &  
gide vs to a right mariage, in þ which  
we may liue honestly and prosperously  
(euen as we ought) to his honour. For  
it is god onely that proudeeth the ma-  
riage, that hath the heres in his hãde,  
and that geueth the wil, as it is sayde  
in the chapters afoze. But lyke as in  
other pointes & matters the ordinaunce  
of God doth not destroye lawefull in-  
strumentes: Euẽ so here in this cause,  
þ institution of god deniceth not the or-  
dinate cleccyon, but in them that feare  
god they go both together.

Of this ordinaunce of god & ordinate A nota-  
deccion, we haue a very saye example ble ensa-  
Gen. xxiit. Where Abraham sent his ple of þ e  
seruaunt in his message, to get his son leccion, &  
Isaac a wyfe in Mesopotamia. erand in  
The same seruaunt begermeth his mat the cause  
ter with prayer, & saith: O lord god of of matry  
my master Abrahã, send me good speede monye.  
this daye, & be we mercy unto me thy-  
ser Abraham. Lo, I stande here by the  
well of water (for he sayed there with  
his seruantes & camels without a ci-  
tyr by a well-side) and þ thoughtes  
of the men of this cite will come out &  
driue water. Now the damsel to whõ  
I say, stoupe down with thy pichor, &



## The Chyrtten state

let me drinke, of the say, drynke, and  
 wil geue thy camels drinke, ther by wil  
 I know, that she is þe same, whō thou  
 hast ordeyned for thy seruaunt Isaac.  
 Beholde, in this prayer doth Abraham  
 seruaunt knowlege the ordinaunce of  
 God, and that God only prouideth the  
 marriage, and yet neuertheles he faileth  
 to prayer, and vseth that meane. For it  
 foloweth in þe story. And it cā to passe  
 that befoze he had leste speakeinge, Re-  
 becca came forth, & caried a picher vpon  
 her Gulder, and she was a very fayre  
 daniesel and vnblemished virgine, and  
 came downe to the wel to drawe wa-  
 ter. The ran the seruaunt vnto her, & as-  
 ked her drinke, & she sayd: Drynke sy.  
 And with that toke she downe her pic-  
 cher and gaue him drinke. And whā he  
 had dronken, she sayde: I will drawe  
 water for thy camels also, þe they may  
 drynke. And so she made hast, and pou-  
 red water oute of her pytcher into the  
 troughe, and gaue the camels drynke.  
 But the man maruayled at her, & mar-  
 uiled her well, and helde his tounge. &c.  
 No doubte, he had respect to the riches  
 of the mynde, and of the body, and pre-  
 ceaued that she was gentle, seruisable,  
 ready geue to labour, quick in her  
 senses, loving toward straungers, & she  
 was not mislaught nor nicely brought  
 up, nor

bp, nor a hygh mynded or deputye beaſt  
but honeſt and haſdome. Now ſhe was  
condicioned, could he not know better  
then by ſuch tokes. She was yet an vn  
touched virgin, and therfore alſo well  
nourtourd, and no nyce thynge.

Whan ſhe commeth to the well, ſhe  
maketh no ſtoppe, nor bryngeth a ſorte  
of rong felowes with her, neither ſtan  
deth ſhe gaſyng and wōdying vpon the  
ſtraſſe man, but quickly, and ſtraight  
goeth ſhe her way, & tendeth her owne  
buſineſſe. But as ſoone as the olde ho  
neſt mā (Abrahams ſeruañt) ſpake vñ  
to her, ſhe ſhe weth her ſelfe very curte  
ous and gentle. Ful reuerently calleth  
ſhe him, ſyr, maſter, or lord, and ſerueth  
him quickly, asketh no queſtions of him  
and maketh no mo wordes. Theſe are  
right vertues, highly to be commēded  
in a virgin. Moreover this dameſell is  
prayed for her bewtie and fairenes of  
her body, which was euen aſmuch the  
more excellent, as ſhe exceeded in ver  
tuous condicions.

Thou wilt ſay: yea, but where are the  
other giftes of god & riches of ſamyn,  
as the feare of God, true beleſc. &c.  
I anſwer. The ſaid vertues were not  
in her without the feare of god & faith,  
Abraham alſo had taken an oth afore,  
of the ſame hig ſeruañt, after this ma

**The Christen state**  
ner. Thou shalt sweare by the lord of  
heaven & earth, that vnto my sonne thou  
shalt take no wife of the daughters of  
the Cananites, among whom I dwell,  
but shalt go to my countrey and kindred  
and thence bringe him a wife. The Ca-  
nanites were corrupte and lost in their  
fayth and maners, geuen to ydolatry &  
abominacyd, yet were they myghty &  
rich. But they in mesopotamia (wher  
Abraham was) feared God, and were  
vertuous, notwithstanding they were  
not of lyke power and riches. Fewer  
theles, Abraham folowed after þe feare  
of God, and therein leaueth he vs an ex-  
ample, that we all shoulde be gladder  
to haue god, then Hammon. And thus  
hast thou also þe in this marriage, there  
was great experience of fayth.

When the seruaunt nowe had wyth  
silence consydered the excellent gyses  
in the dāsel, he asketh her further more:  
Whose daughter art thou? She answe-  
reth: I am the daughter of Bathuel, &  
Nahor is my grandfather. Then Ab-  
rahams seruaunt toke out a ryng of  
golde, and other Jewels, and gaue her  
them. For no vncomely thinge is it to  
geue honest presentes to honeste dam-  
selles in the waye of honestye, and so  
to inue their myndes vnto the honou-  
re and loue of mayage. Als oꝛ other  
wyse

wyse, and of suspicious persons, ought honest damselfs to take none. For it is no vntrue prouerbe. She that taketh the pedlers ware, must be faine to haue the pedler him selfe also at the last. &c.

Howeouer the seruauant thought he wold proue, how frendly, merciful, ha barous and faithfull the damself was, and sayde: Haue ye rowme in youre fathers house to lodge in? And she saide vnto hym: We haue plentie of lytter & prouender, & rowme ynough to lodge in. Yet because she woulde not take muche vpon her, she ranne in, and told her brother Laban the matter. Who immediately made ready & stable, goeth forth to the well, and bringeth the seruauant into the house, and setteth meate before him. But the seruauant sayde: I wyl not eate, tyl I haue fyrst done my erande. And so began and tolde, howe that his master Abraham had one only sonne, how ryche he was, and how he had sente hym to Mesopotamia to get his sonne a wyfe.

Then told he how he made his prayer vnto God, & came to the well, & howe theyr daughter Rebecca came to the well also, howe she behaued her selfe, and what she dyd by the whiche he vnder stood that God had prouided their daughter for his masters son. So that nowe

a fourme  
of the ers  
ande in  
marriage

### The Christen State

his request was, that they wold geue hi a final answer, whether they could be content to marie thei daughter to his masters son, or no. Whereupō the damselfs father and brother answered This commeth euē of the lord, therfore wil we not say against it. &c.

And thus out of the story we learne, that whan we haue made our faithfull prayer vnto God, appointed oure election ordinatly, & vsed the other meanes we must do our erande vnto the parentes or tutours of the partye, and howe and after what maner we ought to do it. The damsell also is enquired what her will is, she cōsenteth, and therewith is the mariage concluded. Thus much I haue spokē concernyng the chosing of a conuenient and mete spouse, and of the erande appertaynyng to the same,

Yet in this thig also must I warne trewth euery reasonable and honest person to in cōtracte ware, that in cōtracting of mariage, tinge of they dissemble not, noz set forthe anye mariage, lye, but rather vse trueth, and tel how euery thyng standeth. For they that lie & dissemble, do afterwarde cause much displeasure among thē that are diseasued. Let euery one remembze, how loth he wold be to be disceaued him self, & that it is comently sayde. In maryage ought no man to be begyled.

Euerye

Every man likewise must esteeme the parson to whom he is handfasted none other wyse, then for hys owne spouse, though as yet it be not done in þe church nor in the strete. For thus is it written Deut. xxi. If a mayde be handfasted to an husband, & then a man finde her, & lye with her, they shal both be caried out of the cite, and stoned vnto death.

¶ The. xvi. Chapter.

¶ Of the weddyng.

**A**dd to the intent that all inconueniencies for to come ( whiche  
 ++ ++ might after ward grow, cyther touchyng the goods or the promyses ) maye cyrcumspectly be preuented therfore after the handfastyng and making of the contract, the churche goyng and weddyng should not be differred to longe, lest the wicked seme his vnglacious seede in þe meane season. Like wise the weddyng ( and cohabitation of the parties ) oughte to be begonne with God, and with the earnest prayer of the whole church or congregacion. But into this disse hath the deuyl put hys foote, and myngled it with manye wicked vses & customes. For in some places ther is such a maner ( wel woorth to be rebuked ) þat at þe handfastyng there is made a greate feast and superfluous bancket, and euen the same nyght

## The Christen Kate

night are the two handfasted persons brought & layed together: yea, certayne weekes afore they go to the church.

Whiche is no thing els but a wicked lust, and a plaine euidence that thou li-  
tle regardest the blessing (even as did Esau) and that in wedlock thou sekest nothynge but carnall desyre.

**Maryed** Christ commaundeth vs, that first be-  
lothes go fore all thinges, and in al thynges, we  
to the shall seeke the kyngdō of God. And for  
church, as much as he him selfe did opelye cou-  
fore they ple the first marriage together, & blessed  
be toge- both the parties, therfore the congrega-  
tion thorow the ensample and spyte of  
ther.

God hath ordeyned, that the parties  
shall openly & before all thinges, come  
to the church, & there declare & cōfirme  
their marriage in the face of h church,  
& of gods minstre receiue the blessing,  
and commit them selues to the comen  
prayers of the congregacion, & enioye  
the same. This godly ordinaunce ought  
enery reasonable christē mā to preferre  
aboue his owne sonde affection, & not  
first to seke the bancket and the bed in  
his marriage, but Gods kingdom, and  
then first to be wedded and dwel toge-  
ther in the name of God.

the eccle-  
siasts and  
modis

For in the saide ordinaunce we muste  
not onely confidre and note the act and  
example of God, but also those profy-  
table

table, and Christen popes folowing. tes that  
 first, with this ordinaunce is it open cometh of  
 ly declared in the sight of al the world, this orde  
 that it is god which knitteth þ knot of naunce,  
 mariage. For that the minister of the  
 churche doth, that doth he in the name,  
 & accordeinge to the ensample of God.

Secondly, wth this ordinaunce is testimo-  
 ny geuen, that wedlok is honorable  
 and pleasaunte vnto God, an holpe  
 worke of þ light, and no foule worke of  
 darkenesse. For þ parties dare sightlye  
 come into the open church (euen in the  
 light) wher gods workes only are prac-  
 tised. As for the workes of whoredom  
 and dishonestye they byde them selues  
 in the darkenesse. It is sene also by the  
 goynge to þ church, who kepeth house  
 wth God, and honesty in wedlocke. &  
 who with the deuyl, & shame in whor-  
 dom. Not only this, but also what they  
 be, that amonge Christen people are to  
 be suffred together as honest persons.  
 And who (as harlottes & vnchastites)  
 are to be expelled and byrnen from a  
 sunder.

Thirde, in this ordinaunce is euery  
 one warned, fapthfully to kepe his pro-  
 mes, made and geuen to his spouse, be-  
 fore God and the whole church: For if  
 a man haue cause to be a blamed, whā  
 he promiserh, ought in þ presence of ho-  
 nest



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nest people, & keper hit not: Much more ought aduouters to be ashamed, that breaketh their promes made before God, and the congregacion.

Fourthly, God wil geue his blessing to the that contract wedlok in þe feare of him, and confyrme it accordyng to his ordinaunce. Which thing the faithfull may assuredly loke for at his hande Gene. i.

Fifthly, There is Gods word declared and taught how holy a thing wedlok is, how married folkes ought to be haue the selues. &c. Ther euerp man þe is married alredre is put in mynde of his promes, & thep þe somtyme lue cruel in marriage, are called to repentaunce like as they also, that leade an honest lyfe, are confirmed in al goodnesse.

Sixthly ther is made a general prater of the whole congregaciō in the name of Christ, for those new married folkes and for the whole state of matrimony. Nowe hath the Lorde promysed that wher two or thre are gathered together in his name, he wil be in þe myddes among, the therfore is it wel to be hoped, that he wil be muche rather in such a whole congregaciō, & heare their prater. All these occasions consydred, let not the faithfull despise Gods ordinaunce, but behaue them selues so, that  
Diligently

of Matrymonye. fol. lvi.

deygently, and afoze all thynges they  
seke the kyngedome of God, & take y<sup>e</sup> in  
hā which is honest profitable & good.

But the deuyl hath crept in here also, Abuse al  
and though he can not make the orde= weddyn=  
naunce of goynge to y<sup>e</sup> church to be vt- ges.

terly comitted & despised, yet is he thus  
mighty, and can brynge it to passe, that  
the ordinaunce is nothing regarded but  
blemished with al maner of lighnes.

In so much that early in the morning  
the wedding people beginne to excede  
in superfluous eating, drinke & wher  
of they sypnt vntyll the halfe sermon be  
done. And whā they come to the prea-  
ching they are halfe drōke, some al to-  
gether. therfore regard they nether the  
preaching nor prayer, but stande ther  
only because of y<sup>e</sup> custome. Such folke  
also do come vnto the churche with all  
maner of pompe and pryde, & gorgeous  
nesse of raymente and Jewels. They  
come with a greate noyse of basens &  
drummes wherwith they trouble the  
whole church, hindze them in matters  
pertayninge to God. They come into  
y<sup>e</sup> lordes house as it wer into an house  
of merchaundise to lay forth their wa-  
res, and offze to sell them selues vnto  
hice and wickednesse. And cuē as they  
come to the church, so go they from the  
church againe, light nace, in shamefull  
pompe

## The Chyssen state

pompe, & vaine watonesse. What thynkest thou faithfull mā, that such church goynge obteyneth before God, verie more indignacion and displeasure, the fauoure and grace.

Wherefore let al vertuous and honest people take here monicō to leaue such abuse: yea, such sinful & vicious church goynge, there as it is yet practysed.

And let them take theiꝝ honest wyues folkes & neighbours wth them, & in good season, soberly, discretely, lowly, as in the sight of God, without pompe, manerlye, & in comely honest rayment, without pride, without drommyng & ppyng, let them go into the house of the Lord, and there heare the Lordes word, make their faithfull prayer vnto god, with feruentnesse, and stedfast belefe receaue the blessing, & then manerly and with silence to go home agayne.

After the goynge to the church, is ther no lesse inconueniēce used among many multitudes, the in the church goynge. For when they come home from the church the beginneth excesse of caringe & drynkynge. As for the poore, they are out of remembraunce. And as much is wasted in one day as were sufficient for the two new married folkes halfe a yere to lve vpon. The dayes of Noe mentioned in the Gospel, and the para

*Quintus Junius*

bit

ble of the rich mā, and Lazarus, haue  
there rowme ynoughe. Let euery man  
loke, & with such excesse, he pray not al  
so with the rich man in the ppe of hel.

After the banquet and feast, there be-  
gynneth a bayne, mad, and vnmanerly excesse  
fashion. For the bride must be brought compe-  
into an open dauncynge place. There is red at  
there such a runnyng, lepinge, & syn-  
gynge amonge them, then is ther such weddig  
a lpytynge bp, and dyscoueringe of the  
damisels clothes and of other womens  
apparel, that a man might thynke, all  
these dauncers had cast al thame behide  
them, and were become starke madde  
and out of their wittes, and that they  
were sworne to the deuels daunce. The  
muste the poore byrde kepe foote with  
al dauncers, and refuse none, how scab-  
bed, foule, dronke, rude and shamelesse  
so euer he be. Then must the oft tymes  
heare and see muche wyckednesse, and  
many an vncomely word. And & nops  
e romblynge endured eue tyll supper.  
As for supper, loke how much shame-  
lesse, and dronke, the euenynge is more  
then the mornynge, so muche the more  
vice, excesse, and mispouertie is used  
at the supper. After supper must they  
beginne to ppe and daunce again of a  
new. And though the poge persones  
b. i. (beynge

# The Chyrtten state

(beyng wery of þe babyngc, noyse and inconueniēce) come ones to ward their restte, yet can they haue no quyetnesse. For a man shall fynde vnmanerly and restlessle people, þe wil first go to theyr chambze doze, and there syng viciouse and naughtye balades, that the deuell maye haue his hole triumphe nowe to the vttermoste.

But here let euery Chyrtten mā consider, what an vnmanerly & froward customz this is, & how vnnete a thing it is þe such vncleennesse shuld be practised amonge Chyrtten people, whiche ought to be holy. Mariage shuld be an inhibition, and manifest condemnaciō of al inordinate lust, of al excesse, of all wanton and vnshamefast liuing. And yet is the same chaste estate begon with superfluite and riote, to the great hurt of the bodyes, soules and goods of the yonge folkes. O is there any man so greatly destitute of vnderstāding, that he perceaueth not this? Why dothe no mā then resourme it? O wil we with violence prouoke and desye almightie God? Nowe go to, though the myre fall vpon your heades, we can not do withal.

Conuentione and honeste myrthe.

Thou wilt say. What hath God the forbidden honest folkes to make mery together, or to daunce honestlye in all good

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Of Matrimonye. Fol, lviij.

good maner? I answer. What so euer  
God doth not inhibite & condempne to  
be synne, may not be called synne by a-  
ny man. As for mirth with honesty, it  
is a grace and gyfte of God, and herof  
commeth it that they of olde dyd sepe.  
Honest mirth shoulde none forbydde.  
Wherfore though a Christen man vse  
conuenient mirth with nourture, tē-  
perauce and thākfulnesse, he synneth  
not. For god hath not inhibited men to  
be mery with honesty and in due seas-  
on. This is manifest. Here, xxxi. And  
Salomō saith, Ecclesiastes. iij. Ther  
is a tyme to wepe, & a tyme to laughe,  
a tyme to mourne, & a tyme to daunce, a  
tyme to embrace, and a tyme to refraine  
from embracyng. In conueniente  
tyme therfore and place, may faithfull  
Christen men haue ordinaty al maner  
of mirth in instrumētes with honesty  
at marriages, or other ioyfull tymes,  
whā god geueth peace, prosperite and  
ayre wether. The abuse, the ryote, &  
excesse (agaīnst the whiche onely, we  
here speake) marreth all, and bringeth  
inconuenience in these, & all other thynges.  
And so after greate vnēperate &  
immeasurable mirth, there foloweth  
namely exceding great & perpetual sa-  
dowe. Wherfore let al faithfull christe-  
n take here a mēcion, at their wed-

U. ii. Dinges

## The Christen state

bynges to put away al vntemperaunce  
and wryth nourtoure & honour to begin  
that honozable state, so shal God in-  
crease his grace in the, and graunt the  
to liue in lōge and honest mirth. And  
yf they fall in to trouble, he shall not  
leauē them without comforte.

### ¶ The .xvii. Chapter.

Of the first cohabitaciō (or dwelling  
together) and loue of married folkes

**A**fter that we nowe hyther  
haue bryefely spoken of y<sup>e</sup> eleccion  
of a comely spouse, & of the easi-  
ronde in the cause of marriage, of the  
church goynge also, and of the declar-  
ynge and confyrmacion of the party-  
es in wedlock: I muste declare, howe  
they both may lyue wel and ryghte to-  
gether, and faithfull ye kepe & increase  
the loue and bewty of mariage.

**Danger** And here the first dwelling together  
in y<sup>e</sup> first is most dangerous of al. For wher fol-  
cohabitacion. kes neuer came together afore, and the  
one is not yet accustomed wryth the o-  
ther, & wher sometyme also they are of  
contrary condicions and natures amonge  
thē selues: There or euer they cā dwel  
vnder one rofe & afore the one lerneth  
to knowe the other, muche contention  
happeneth many tymes, and yf y<sup>e</sup> same  
be not p̄uented at the begynnyng,  
there spryngeth worse thynges therof.

for

for the deuill the enemye of all vni-  
crepeth in here also, & labourerth false,  
that he may likewise haue his porcion  
and that he maye make the married fol-  
kes not to agree well the one with the  
other. Against whom they that are now  
married, must diligently watch & fight,  
and geue the deuill no place. but reme-  
ber well, what may folowe vnto them  
by such to early discorde. And the same  
may they lerne by this ensample folo-  
wenge. If two boordes at the fyrst be  
not well coupled and ioyned the one to  
the other, they neuer are fastened right  
afterwarde. But if the fyrst couplyng  
and ioyning together be good, the can  
there after ward no violence dyspue the  
boordes a sunder: yea, the whole boord  
both sooner breake, then the glewyng  
of them together.

They therfore that are married, muste  
applye theyr special diligēce, that their  
fyrst cohabitacion and dwelling toge-  
ther be louing & frendly, and not sepa-  
rated thow an spyteful contencion  
so that the whole estate of your ma-  
riage prospere & better, & haue & more  
tranquillite & rest, as long as ye lyue.  
And though there happen to aryse as  
a cloud of discorde, yet let the beware  
that at the lest there be not to much dis-  
pleasure, disdayne & inconuenience. For



## The Christen state

pf at the begynnyng of maryage there  
 chafice such rudenes and vncomly dis-  
 corde, then wil it alway be breakynge  
 out, euen as it is with great woundes  
 and broken legges, which seldome are  
 so thozowly healed, but sometyme they  
 haue payne at the chaunge of y<sup>e</sup> wether.  
 Euen so, if married folkes behaue them-  
 selues thus vn honestly, y<sup>e</sup> one toward  
 the other at the fyrst, and pf discorde be-  
 once begonne betwene them, the olde  
 canker wil brede againe, though it be  
 scaled after ward. Then come such vn-  
 semely wordes as these be: Thus dyde  
 best thou serue me also afoze. It were  
 my part to lerne to geue litle credence  
 vnto the. &c. And after this maner doth  
 that to early discorde, make the whole  
 lyfe and the whole state of mariage, bit-  
 ter and sower.

**Howe** Let euery one cōsider this afozehād  
 thei must and refrayne, forbear and suffre. And  
 behaue pf all be not after his mynde, lette hym  
 them sel- remēbre y<sup>e</sup> wordes of paul: One bea-  
 ues at anothers burthē, and so shal ye fulfyll  
 the lawe of Christ. Let one suffre with  
 fyrst be another. In the meane season let eche  
 yng toge one lerne to be acquainted with the na-  
 ther, ture & condicions of the other, & to ap-  
 plie him selfe accordyng to the same. In  
 asmuch as they must nedes dwel toge-  
 ther, one enioy another, & the one die  
 for the other.

Hue with the other. Remēbre your selfe  
 well on bothe the sydes, that if ey-  
 ther of you wyl be so wise minded, and  
 stande so in his owne conceate, ye shall  
 neuer haue good nor good dayes toge-  
 ther. What auaieth you the your own  
 noisome conditions? Whan thou per-  
 ceapest thy selfe to haue ought in the  
 which doth displease thy husband, the  
 best is that thou amēd it. If any thing  
 then do displease the, speake thy minde  
 and that discretely vnto thy husbāde,  
 to the intente that he may leaue it. If  
 sensualite go to worke, it marreth all.  
 Wyth the first can we not obteyne al-  
 way, and of euery mā, whatsoeuer we  
 would faine haue. Contrariwise: Cha-  
 stenynge hath yet her owne dewe tyme  
 and place. The tyme also, & your dwel-  
 lynge together shall minister much occa-  
 sion, so that in processe of tyme, manye  
 thinges shall be moze tollerāble vnto y,  
 that at the first y thoughtest rougher, &  
 couldest not suffer. But afore all thyng-  
 ges, the prayer of sayth vnto god, shall  
 make most peace & rest, god onely hath  
 our hertes in his hand, he can bow the  
 and alter the as he wil. Leauē not thou  
 now thy calling. Whatsoeuer we desire  
 of God in a true belefe (yf he be not a-  
 gainst his glory and our saluacion) he  
 wyl geue it vs. But this prayer maye

**The Chyristen State**  
not crasse, as Chyrist teacheth. lu. xlviii,  
As for suche as in their owne inordi-  
nate lustes not regarding this our in-  
struction & warning go on styll, and as  
soone as in their first dwellinge toge-  
ther they find ought in their spouse, &  
is against them, do braul and crye. No  
man, but euen the deuyll himselfe sente  
thee vnto me. &c. Those men do euē like  
as if one had bought a vineyarde, and  
woulde goe into it afore the tyme, to  
proue the grapes, which, yf they were  
yet harde and sower, that is vnseaso-  
nable, and not ripe, he woulde therfore  
plucke by the vyues, and destroye the  
whole yarde. For like as here the tyme  
must be considged, so must the one for-  
bere the other in their fyrste commyng  
together. And though the grapes be  
ripe, yet is not y<sup>e</sup> lewse immediatly wine  
at the begynning, but fyrst is it muste,  
thē sweter, at the laste wyne: Yea, the  
yeare and age maketh it in manye pla-  
ces the longer the better, and the more  
pleasaunt. He that will not now tarpe y<sup>e</sup>  
tyme, but cast out the wyne, because it  
is not wine by and by but is must fyrst  
and thē sweter wyne that mā must ne-  
des lacke wyne at his nede. Euen so if  
thou wilt suffre no infirmyte nor bles-  
syngh y<sup>e</sup> must take none to be thy spouse  
for all men are tempted & euerye one  
hath

hath his owne special blemish & fault,  
ouer and besydes y<sup>e</sup> weaknes and im-  
perfection that we haue of our first fa-  
ther Adam. Wherefore let not euery mā  
speake & do here whatso euer cometh  
into his bryd, but remembre that we  
al are men, & that according to the olde  
prouerbe. In space cometh grace.

And to the intent that euery man in  
this enfourmacion & in the state of mar- **What**  
riage, maye behaue hym selfe the more folke  
handsomly, and the better. I wil now **one**  
brefely declare, what married folkes (be to another  
cause of gods cōmaundemente) do owe  
one to another, namely, ordinate obedi-  
ence, & coniugale loue mutual, whiche  
is of all loues y<sup>e</sup> greatest. For whoso-  
uer doth earnestly pōdze these thynges,  
and consydreth thē well, shal not onely  
behaue him selfe ordinatly and louing-  
ly at theyr fyrst dwelling together, but  
thorowout the whole state of marriage  
(as longe as he lyueth) he shal spende  
his tyme well in vnitie, quietnesse, &  
in al good maner. Touchyng thys obe-  
dience and loue matrimonial, I wil als  
ledge the very worde of god, to the in-  
tent that this instructiō may generally  
take the more effecte, & that euery man  
(not folowynge here y<sup>e</sup> same) may know  
that he synneth openly agaynst God,  
and agaynst his holy ordinaunce.

Paule

## The Christen State

**The due** Paul. Ephe. v. saith thus. Ye wines,  
**the & obe-** submit your selues vnto your husbands,  
**dience of** des, as vnto the Lord. For the husband  
**wyues.** is the wyues head, like as Christ also  
 is the head of the congregaciō, and sa-  
 uour of his body. Now as the cōgre-  
 gacion of church is in subiection vnto  
 Christ, so let the wyues also be in sub-  
 iection to their husbands in al thinges  
 first doth paul speake of the obediēce,  
 that maried wemē owe to their husbā-  
 des. Let the wemē, saith he, be in subiec-  
 tion, that is to say, seruible, & obedyēt  
 vnto their husbands. And addeth there-  
 to, that they must esteeme this obedyēce  
 none other wise, then if it were shewed  
 vnto God him selfe. Wherout it folow-  
 eth that the said obediēce extendeth  
 not vnto wychednesse and euil, but vnto  
 that which is good, honest, & comely.  
 In asmuche as God delyghteth onely  
 in goodnesse and forbiddeth euil euery  
 where. It foloweth also, that the dis-  
 obediēce which wyues shew vnto their  
 husbandes, displeased god no lesse, thē  
 when he is resysted him selfe.

**The hus-** Secondly Paul toth lykewyse adde  
**bande is** the occasion, why women oughte to be  
**the head** in subiection to their husbandes. Euen  
**of y<sup>e</sup> wife** because the husband is y<sup>e</sup> wyues head  
 Which saying he toke out of the thyrd  
 chapter of Gene. Where it is wyrtten  
 thus

thus: And the Lord sayd vnto the woman. Thou shalt depende and waite vpon thy husbandes becke, hym shalt thou feare, and he shall haue auctorite ouer the. Thus writeth paul him selfe 1. Timothy. ii. I suffer not a woman to teache or preache or to haue dominion ouer her husbande. For Adam was first made & the Eua. And Ada was not de- ceaued, but the womā was disceaued, and brought in the transgression. For asmuch then as the master ship and ta- king of auctorite vpon her, coude not wel be dyspuen out of the woman, ther- fore god to punishe the synne, humbled her, made her fearefull & subdued her. Suche punishment and ordinaunce of god oughe they to regarde, and wpth a good wyf (accozdyng to the commauns- dement of the Lord) to obey their hus- bandes, lest they fall into gods wra- the and in no further punishment.

But to the intente that the husbande shall not turne his auctorite vnto ita- ry, therefore doth Paule declare after what maner, and how the husbande is the wifes heade. The husbande (saith he) is the wifes head, euē as Christ is the head of the congregation. Nowe is Christ so the head of the congregation, that he shewed vnto it the same thing, which the head shewed vnto the body.

The

How the husbande is the head

## The Christen state

The heade seeth & heareth for þe whole body ruleth and gydeth the bodye, and geueth it strength of life. Euē so doeth Christ defend, tache and preserue his congregacion. To be shorþ he is the sauiour, conforzte, eye, hert, wisdom and gyde therof. Therefore must þe husbādes be heades vnto þe wiues in like maner, to shew them like kyndnes, and after the same fashion to guide them and rule them with discrecion for their preseruacion, and not with force and wilfulnesse to intreate them.

**How the  
wyues  
muste obey, & be-  
haue the  
selues.**

Thirdly, Paul setteth an ensāple to the wyues howe they must be obediēt & behaue theselues vnto theiꝝ husbādes, & saith: Like as the church is in subiectiō to Christ, so let þe wemē be in subiectiō to theiꝝ husbādes in al thinges. But how is þe church in subiectiō to þe lord? She hath respect onely vnto him, & dependeth vpon his word. As for straunge & fremde husbādes, she harbeneth not vnto them but kepeth her self pure & cleane (& that continually) vnto him in al faythfulnes like what christ commaundeth her that receaueth he in to her hert, & doth it. Contrary to christ and without his wil & worde doth she nothinge. For in euery thyng that she goeth aboute, she seeketh and enquireth for Christes word, she loueth christ ou  
lye

ly & aboue al thiges, Me is glad & wil-  
ling to suffre for chzistes sake, Me doth  
al for y loue of him. Chzist onely is her  
confort, ioy & all together vpo Chzist  
is her thought day & night, Me logeth  
only after chzist for y hzistes sake also  
(yf it may serue to his gloze) is Me har-  
tely wel content to dye, yea Me geueth  
ouer her self wholly thereto for chzistes  
loue, knowing assuredly, y her soule,  
her honour, body, yf, and all that Me  
hath is chzistes own. Thus also must  
euery honest wpc submit her selfe, to  
serue her husband with al her power,  
and geue her selfe ouer frely & willig-  
ly, neuer to forsake him tyll the houre  
of death to hold her contente wth her  
husbande, to loue him onely, to harken  
vnto him, and in al thiges to ordze her  
selfe after his commaundement. &c.

Now foloweth it in Paule ykewyse The dew  
what y husbandes owe to their wifes ty & loue  
and how they ought to loue the. Ye hus of hus-  
bandes (saith he loue your wifes) as bandes.  
Chzist loued the congregaciō, & gaue  
him selfe for it to sanctifie it, and hath  
cleansed it. &c. The husbandes dewty is  
to loue his wife. Now is loue gentle, &  
fzēdly, Me is not disdainful, Me seeketh  
not her own profyt, Me is not proude,  
Me is not puffed vp, Me is not hastily pro-  
uoked vnto wrathe, Me taketh not a  
thinge



## The Christen State

thig soone to the worst, he is not lothe  
some and tedious, but seruēt & seruā-  
ble, and therfore (as we sayd afoze) the  
husbād is the wiues head, that is, her  
defender, teacher, and comforte. It ne-  
deth no further declaraciō, for asmuch  
as Paul him selfe sheweth the maner  
and fashion of the loue, that is, howe  
they ought to loue their wiues, and  
saith: Ye mē loue your wiues, as christ  
loued the cōgregaciō. How did Christ  
loue the cōgregaciō? It is writtē: No  
man hath greater loue, thē he that co-  
perbeth his lyfe for his frende. Suche  
loue hath Christ shewed to his cōgre-  
gaciō. For it foloweth in Paul: Christ  
gaue hym selfe for it. For what intēt?  
Euen to sanctifie it, and to clense it.

How mē  
shoulde  
loue ther  
wiues.

This is then the measure of the mu-  
tual loue warrimonial, that either par-  
tye haue nothing so deare, which he cā  
not be content to geue and bestowe vpon  
his married spouse, in asmuche as it is  
required of him, & if nede be. he shal al-  
so not spare his own lyfe for his spou-  
ses sake. And like as Christ thoughte  
no scozne of his church, despised her not  
neither forsoke her because of her vni-  
clēnesse & sinnes: So shuld no Christē  
married mā spurne at his wife, nor set  
lyght by her, because that sometime she  
slepeleth or is tempted & goeth wāge:  
but

but even as Christ noryshed and teacheth his Church, so ought the husband also loupngly to enscourme, and instructe his wyfe.

But marke and consydre this well, **How** howe Christenmarried folkes, þe **hus** husbande þe son of god, & the holy & chaste church, and the holy body of the both, **ly** a thig loue was matrimonye all is. are set forth for an ensample oꝝ myȝtour to the state of wedlock, and coniugall loue. A more excellent, a more holy, a more goodly & purer ensample coulde not be shewed. Thus trulpe wylle it nedes folow, that loue matrimonial is highly accepted vnto god, as an ordynate, holy and godlye loue. Contrary wyse it must folow, that biquietnesse, hatred and frowardnesse in marriage displeaseth God exceddingly. For an hygh loue is it that God requyret of married folkes, therfore synne they not but do well and ryght, whan they, because of Gods commaundement beare great frendship and loue, the one to the other.

It foloweth moreover in Paule: **So** A man ought the husbandes to loue their wyfe as their owne bodies. He þe loueth his wyfe his wyfe, loueth hym selfe. For no mā as he hath at any time hated his own fleche, owne bo but doth norysh and cherish it. For this dyce. cause shal a man leaue father and mother

## The Christen State

ther and kepe him to his wyfe, & they  
two shalbe one fleſh. Therfore oughte  
euery man to loue his owne wyfe, as  
hym ſelf. Al theſe are the holy apoſtles  
wordes, which haue this conſideracion  
Wedlock maketh of two perſones one.  
for they two ſaith the Lord, are one  
fleſh. Therfore muſt the huſbāde loue  
hys wyfe none otherwiſe thē his own  
body. And as it is a verre vnnaturall  
thing for a man to hate his own fleſhe  
and bloud, cūe ſo is it to be eſtimated vn  
natural, that one ſpouſe ſhuld hate the  
other. Al we cheriſh our own bodies,  
and nouriſh them. Reason is it thē that  
we cheriſh our wiues, and do thē good  
for they are our owne bodies. And as  
ther is great vnitye & mutuall loue a  
mong þ parties of mans body ſo oughte  
there to be alſo betwene thē þ are ma  
ried together. Euery mēbre helpeth a  
nother, they are ſo ſorpe & merre toget  
her, there is not one þ checketh & by  
braideth another, euery one hath hys  
place and offyce in the body & doth his  
deuie without grudgynge. Cūe ſo lykes  
wyfe muſt it be betwene man & wyfe.  
Thus much haue I ſhortly ſpoke out  
of Paule: touchynge that loue whiche  
is betwene to be had in wedlock.

## The .xviii. Chapter.

How

how the loue, faithfulnessse, & dewtye of married folkes, may be kept, and increased.

**H**erin now oughte not a married man to be satysfied, that he knoweth what Matrimoniall loue is, and how he should loue his spouse, but he must apply him selfe to loue her in dede, as the Lord hath commaunded him, and not that onely, but also endure hym selfe euermore & more, to kepe & increase the same loue. For manyther be that begyn wel to loue, but they endure not, & some orde the selues after such fashion in their liuing, that they deserue rather to be hated, the loued. Therefore wil I now speake a litle here of how y loue faithfulnessse & dewtye of married folkes may be kept, & increased. First, forasmuche as true loue matrimonial cometh of God, & is geue of God vnto man, there are two special meanes (namely gods worde, & the prayer of faith) do kepe & increase it. For as married folkes herke earnestly vnto the word of God. & reade it, they lerne dayly at it, such thinges as augmen<sup>t</sup> conyugall loue. And if they pray vnto God with a true faith, he will put away al such thinges as may weake the loue betwene them, and helpe the vnto it that may increase the same

The  
worde of  
God and  
prayer.

**The Christen State**  
doubtlesse God will heare the. Onely  
let them geue them selues to continual  
prayer, and to the hearig and reading  
of Gods word.

**One hert and wyl.** Secodly, forasmuch as wedlok maketh of two persones one, for they two are one flesh, saith the Lord, therefore must they be of one hert, wil & mynde, and none to caste another in the rethe with his faulte, or to pryde him of his gyfte. If thy wyfe be not altogether circumspecte and handesome, and God hath endewed the with wysedom and actiuyte, then boast not thy self agaiſt thy wyfe, but remembre howe God hath prouided the for her in mariage, to the intent that thou shouldest supply her imperfeccion, and that ye both doynge your best together, might be one perfecte body. If the wyfe be rich, and the husbände poore, then let not the wyfe boast her riches agaiſt the husbände, but considre, & thow mariage, her goodes are become her husbändes also. For mariage is a mutual felowship, and partaking of al thinges. The body lykewyse is more of value the goodes. Seynge then that thy body is thy husbändes, much more are thy goodes his. And thus muste euery one of iudge in others gyftes, & what soeuer the one sponse hath more excellent the

**One cast  
not ano-  
ther in  
the rethe,**

Of Matrimony. Fol. lxxvi.

the other, the same thow marriage, is  
his spouses aswel as his owne.

Thirdly, It dothe greatly increase Seruite  
loue. whā þ one faithfully serueth the and fe-  
other, whā in thinges cōcerning mari low they  
age. the one hideth no secretes nor pre-  
uitres from the other, whan of al that  
euer they obtaine oꝝ get, they haue but  
one comō purse together, þ one lockig  
bp nothyng from the other, whā the  
one is faithful to the other in eatinge,  
drinkinge, in al necessitie. Whan the  
one harkeneth to the other, & whā the  
one thinketh not scoꝝne of the other, &  
whan in matters concerninge the rule  
of the house, the one wil be counsayled  
and aduised by þ other. But much dis-  
cord cōmeth of it. whan the one hateth  
and wil not suffre thē, whom the other  
loueth and cā not forsake, as namely a  
mā's frende, father, mother, sister, bro-  
ther, and such other lyke.

fourthly, let the one lerne euer to be Obedient  
obsequious, & seruiable to the other in ouer-  
all other thinges. And this shall come  
to passe, yf the one note what thing the  
other can awayne withal, & what pleas-  
eth him. And so frō hencefoꝝth to mes-  
le with þ one & eschue fother. Some  
wyes are so froward, þ whan they  
as bādes are mery, they are sad. And  
contrariwise, there be diuerse mē, that

## The chriſten ſtate

fyrſte deſyre to medle with that thing,  
 which they perceauē that their wyfes  
 can not away wāll. Some nether can  
 nor wyl beare their infirmities more  
 nor leſſe. Sometyme whan the wyfe  
 is ſadde & diſquieted, thē wyl þ husbād  
 haue to muche ſpōrte & paſtime of her.  
 And ſometyme yf þ husbād be diſplea-  
 ſed, thē the wiſe with ſpiteful wordes  
 & wanton faſhions prouoketh hym to  
 more anger. Some had rather haue  
 their back ful of ſtrypes, then to holde  
 their tōge & forbear a litle. But wher  
 the vnderſtandynge of obſeque & o-  
 bedience is, ther let euery one remēbre  
 that the other hath the nature of man-  
 kynde in hym, & is tempted. let the one  
 lende to the other ſomewhat in tempta-  
 cion, forbear with hym, and geue him  
 the place gētly for a tyme. And though  
 thy ſpouſe in his diſpleaſure do hap-  
 pē for to ſpeake an vnkynde or vngen-  
 tle word, yet thiike that it was not he,  
 but wrath that ſpake it.

Humant  
 te & gen-  
 tilneſſe.

fyrſth, there is no maner of thyng  
 that more ſtrongly kepeth and increa-  
 ſeth loue matrimonial, then doth curi-  
 ſp, kyndneſſe, playnneſſe & gētlenesſe  
 in wordes maners, & dedes. But ther  
 be diuerſe married perſones, among  
 whom is not founde a good word, but  
 alway brawling, chiding, & dyſcorde.

And

And yet for they al the world with com-  
playntes, what a myserable lyfe they  
haue together. And they the selues ne-  
uertheless are guilty of their owne mis-  
chiefe. Let the leaue theyr churlish fa-  
shions & be frendly, all louing one to an-  
other, & the shall they come to rest. And  
if happely they can not excel in that be-  
halfe, yet let them shew a good mynde  
and louinge wyl in theyr wordes, and  
dedes, and so shall an honest vertuous  
spouse be contented therewith. For eue-  
dent it is, that many a man wolde fayne  
be endewed with humanite and gentle-  
nesse, & yet by the means of imperfec-  
cion, not for any frowardnes, he cannot.  
One man also is of an heuier nature  
then another.

Sixtly. It likewise kepeth and increa-  
seth loue matrimonial, whan the par-  
ties swel not one against another, and  
whan ether openeth to the other their  
greife in due time and with discrecion.  
For the longer a dyspleasure or enyll  
will rageth in secrete, the worse wilbe  
the dysorde. The deuyl also sometyme  
maketh theyr hertes so hard and stiffe,  
that at last they both become croked  
vessels. Therefore (I say) wold I haue  
the due tyme obserued, because for there  
is some season in the which yf greifes  
were shewed, it shuld make greater de-

they must  
secretlye  
kepe no  
cuel will  
in theyr  
minde  
but tell  
their  
greife.



### The Chyssen state

bate. As if thou shouldest tel it thy husband, whan he is out of paciēce, or moued. And specialli whoso speaketh to a drunken man, or talketh with him that is not at home. Therfore Abigail perceauynge Naball her husbände to be drunken, would not speake her mind vnto hym vntill the mornynge. i. Reg. xxb. Thus ought euerie one to waite his convenient and due tyme.

With discrecion, I say, must it be done also, for some shew their grefes so vnmannerly, so spitefully, and so vncuriously, that they make nowe a greater discencion then was afore. And yf the one of a good faythfull meanynge, begin to speake to the other, the same shall not onely take indignacyon at hym without patient hearynge oute of hys tale, but also begynne to make spyteful rehearsals agayne of a new. Remēbrye your selues well both of you, for yf ye so contynue in dissension, by awylinge and chiding the one with the other, truly ye can not haue gods fauoure. For who so wil be forgene of god, must e ought first to be at one with his neyghboure, and also to forgeue hym hys trespass and fault, accordyng to þe wordes of the lord. Mat. v. vi. xliii. So saith paul. Ephes. iiii. Thoughe ye be angrie, yet ferne not. Let not the sunne go downe

bypon

bpō your wꝛath, nether geue place vnto the backbiter. &c. Let all bitternesse, fercenes and wꝛath, roaryng and cursed speaking, be put awaye from you. Be curteous one to another, & mercysfull, forgeuing one another, euē as god for Christes sake hath forgeuen you.

Seuenly, Childꝛ begotten in weddē Childꝛ  
lok, are a very sure bande of matrimo- begottē  
niall loue. And therefore the latynnes marriage.  
call them *pignora*. Nowe is *pignus* as  
muche to saye as a pledge, or gage, or  
pawne. And the children begotten in  
lawful marriage, are as a pledge & sure-  
tie, of þe loue that can not be departed a-  
sunder. For how canst thou at any time  
be deuided from thy married spouse, by  
whom thou hast childꝛ? For thou wilt  
saye: Take thou one, and I wil take a  
nother: yet hath epyther of you in that  
one childe, somthing which pertaineth  
to your self. For certayne it is, that the  
childe cometh of you both. God also  
byngeth it so to passe þe sometyme the  
children loke lyke the father sometyme  
like þe mother, sometime they haue þe co-  
dicious & similitudes of you both. And  
this God ordeineth, that the loue may  
be the greater in marriage. Nowe whan  
thou wife doest lōue those your childꝛē  
as thou shuldest, bringest them wel vp  
ert diligent in lōking vnto them, and

### The Christen Kate

canst take paine with them, then louest thou thy selfe in the childre, and geuest him also an occasion to loue the better then he did, so that with the paine and trauaile that thou hast about the childre, he is pacified. Lyke as it is in dede the dewty of euery maried man, not to be vnpatient w<sup>th</sup> his childre, or churlish to his wife, which hath labor and payne ynoughe alreadye w<sup>th</sup> the childre, although her husbände were of a gentle nature, and not doggish.

**To brig** And those wiues which being made forth child frutefull of God, do bring forth many dzen, is  $\frac{1}{2}$  childre, and haue al theyr dates much blessing great payne, trauaile, labour & dyss of God. quietnesse with them, maye not thynke (as some do) that they be more vnhappye and infortunate, thē those are that haue no childre at al. They should rather considre, that to be frutefull, is in Gods true eternall worde commended as a blessing of God, and that al such wise and noble mē as feared god, haue euere esteemed it for a singular prosperite, honour and welth. Item, that al holy and famous women of the olde testament dyd mourne, complayne, & were ashamed of theyr vnfructuines.

**Childre** are we. Upon a tyme there came a famous womē's best man to Rome, to the noble Cornelya Grache, and shewed her, her treasure.

as namely her precious Jewels, ringes and cherynes of golde, precious stones, and ornamētes, and required Cornelya that she should shew her, her jewels also. Then that noble Cornelya brought forth her children, shewed her them, and sayd: lo, this is my worthe and precious treasure, that al my misstandeth vnto: yea, the treasure that only reioyseth me, and is to me dearer then all the jewels vpon earth.

Thys dyd an heythen woman: what shouldest thou then do, thou christen wyfe, whiche oughtest by ryght to know, that God vseth the to great honoure, whā he causeth the to beare children, which after ward may serue him and the whole contrey, and maye come to be honest folkes, and a perpetual commendacyon to the? The holy scripture also sayeth evidently, that a wyfe is in the worke of God, and serueth hym, whē she bringeth forth childre, and getteth them wel. Therfore whatsoener she therin doth and suffreth, she muste gladlye do it, and suffre it for Goddes sake, and put her trust in God, that he which puttet her to the paine and labour, can also shew her both comforte and helpe: yea, she maye not doubt, but be certayned at gods hande, that whatsoener she saythfully and obey-

### The Chyſſten ſtate

obediently ſuffereith, and both with the  
childzen in marriage, it is no leſſe good  
worke in the ſyght of God then almes  
geuyng, prayer, or mortifying of þe bo-  
dy. For that is her croſſe which þe lord  
hath laied vpon her to beare. Paul ſaith  
also, i. tim. ii. The womā brought tras-  
greſſion into the world, but ſhe ſhal re-  
couer her honour agayne by bearynge  
of childzen, if ſhe continue in the faith,  
in godly loue, in the ſanctifyinge, and  
in nourture. This Muſt chyiſſten wi-  
ues remembze in at their croſſe, and to  
be glad, willing, and of a good courage  
herin. And who hath chewed thee (O  
woman) all the grefes, anguiſhes and  
troubles, all the paynes and myſeries,  
that thoſe wiſes haue which bryng forth  
no childze? It may chaunce, that they  
haue more miſerie & paine in another  
ſorte, then thou haſt with thy childzen.  
And that happily they haue here reſt &  
good dayes, and yet ſynne therein with  
pride, beynutneſſe, voluptuousnes, wa-  
tones, pbenes, nytenneſſe, and ſuche in-  
ſympties, ſo that here vpon erth they  
get little honoure and worſhip thereof  
& muſt haue eternal payne in þe world  
to come. This I ſaye againſt froward  
and wicked wiues, & not agaynſt thoſe  
that wold be glade to take anye payne  
& labour ſo that they might haue chil-  
dzen

dzen, and do ioue mekely, bert uoulye, & honestly.

The women also whiche are maryed step chylde vnto suche men as haue had chyliden dzen and by their former wiues, must be earnest: step mothers ly exhorted, to shew the selfes to those thers. motherles childe. no stepmothers frēd ship, but a ryghte motherlye faythfull kyndnes. haue compassiō, oh, chrysten woman vpon those yonge innocent orphans, which knowe not, nor haue any confort nor helpe vpon erth saue onely the. Considre that god the lord hath ordeyned the (in steade of their own mother) to be to the a righte true mother, & requireth the to loue them, & to do the good. Wo vnto the if thou do the pooze motherles chyliden harme. Remembre that they are thyne owne husbādes natural fleshe & bloud, & that it is an vnatural thig to hate the which (on thy husbandes behalfe) pertaine partly to thyne owne bodye, & are thyne owne, thinke vpon þe word of truth, to what measure ye meate, with the same shal it be measured to you agayne. What a great grete would it be to thine hert, if thou knewest now that thine own chyliden whō thou barest in thy bodye shuld (after thy deathe) haue a stepmother, which would be rough & churlish vnto them? Doubtes those chyliden mother that

**The Chyristen State**  
that dead is, had in her deth no les care  
for her childzen.

Therefore as thou woldest haue thine  
owne childzen increased (yf thou shuldest  
now die) so deale thou also wyth  
thē y were hers & thy husbādes toge-  
ther. Or els loke verely to haue of god  
the same measure that thou hast geuē.  
Besure also, that god wll not heare y,  
whā thou prayest thy *Pater noster*, for  
asmuch as thou wilt not heare y poze  
orphanes that crye vnto thee, O deare  
mother. This I saye, because experieñce  
learneth, that (by the reason of slepe  
childzē) y loue matrimonial is not on-  
ly murthered, but euen bitterly excluded.  
Nether gendzeth it vnto, whan a man  
intending to commende his first wife,  
doth it ether out of measure, or els first  
of all whan he fyndeth faulte in hys  
new wife. For such prayse doth she co-  
ster to be made to her by honour and  
name. Namely that her husband in co-  
mending his fyrst wife doth it to her  
reproch. I speake not this to y intente  
that a married man should speake euill  
of his honest wyfe which is departed,  
but y every man which is now married  
agayne, may comende his former wife  
in due season and wyth measure: Yea,  
and in such a sorte, that his present new  
wyfe haue none occasyon to thyncke,  
that

that it is done to her despayse.

Eygthly. The loue matrimonial is Trough excellently wel kepte, & increaced tho: & saye the ro we nourture, clenlynesse, trouth, & muste be faith, yf they be stedfastly obserued to: kepte.

gether. Let the husbände contente him onely with his wyse, and so ordze him selfe with wordes, maners and gestures, that the wife may perceauē, that he holdeth him onely vnto her. Let the wife kepe no lesse trouth & faith, being honest & not shameles toward her husband. Againe. let her geue him due beneuolēce, & be not contrary vnto hi, nor brawle with him. For such frowardnesse geueth oft great occasiō, & mynischeth impedimēt to matrimony. Wherefore let euery one here remēbre h wordes of Paul. For h auoiding of whoredō. let euery mā haue his wife. There hath not h wife power of her own body, but the husbände. Againe, the husbände hath no power of his own body but the wife. &c. as we said afoze in the tenth Chapter.

Clenlynesse.

Let euery womā also beware of misgoueraunce, & fluttishnesse in rayniēt; yea, in euery thing, that with vnclennesse. We make not her self hated of her husband. Likewise must they both beware of euery thig h prouoketh to aduoutry, or minisheth any vnfaithfull suspicion



# The Chyssen State

suspiciō. As it is to be drunkē, to haue wantō oz prey company, to vse euell company and like pastime, to haue solow ship with light persons, to resort vnto suspicious places, to stande with suspicious folkes, to were wanton raymtēt, to be cuer at light games, to runne to euery daunce, to playe in euery strete, to tary lytle at home, to be lesse content at home then any where, to murmoure, chydē, and to fyghte at home. &c.

## Conuersacion.

An honest wife ought not (behynde her husbādes back) to haunt any euell company, to be bāckēd, nether to go any where wout her husbādes knowledgē & leane. Much lesse ought she to take vpon her any farre iourney. And yf her husbānd be gone forth, oz be not at home, let her holde her selfe as a widow. and liue quietly, & brynge no man into the house in the meane season, nether runne out. noz btyd gesses: to the effect that there grow no euell name nor fame vnto her there thowre. Nether woulde she one to y other boaste oz shew of suspicious giffes, & presentes. Nether husbānd to cōmēde other wyfes as fore his owne oz aboue his owne. Nether is it y wyfes part to excede in praisig another womāns husbānd, lest one suspect the other. The wyfe must take the

the for fayrest, and thy husbände holde  
the best fauoured.

And for asmuch as gelousye is a spe-  
cial enel diseate, and a greate noysome  
plage in wedlok, therfore married per-  
sonnes must put it away, or at y<sup>e</sup> leest  
asmuch as in thē lieth, tame it, & sup-  
presse it. And namely beware y<sup>e</sup> wyfe,  
that thou impute not aduoutrye vnto  
thy husband, because he somtime hath  
spoken with another woman, or looked  
at her. Againe, thou husbāde must not  
be so soze tēpted, as to misintreate, to  
blame or to smite thy innocent wife, ne  
ther to laye vnto her such thynges as  
she neuer thought vpon. Likewise thou  
husband maicst not denye thy wyfe to  
make cōueniēt & honest chere with ho-  
nest folkes. For though al olde wyfe, &  
prudent mē would haue women & ho-  
uses kepte in good nurture and gouer-  
naunce, yet may there be to much done  
herein, aswel as in other thiges. Ther  
is an olde prouerbe also. The bowe  
wil bzeake, if it be to soze bente. Item  
nothinge may cōtinue, y<sup>e</sup> is not bozne  
vp. Therefore an honest maryed man  
should forbid his wife, no cōueniēt ho-  
nest mēth, but geue her leaue, to the in-  
tent that she may after ward be y<sup>e</sup> mo-  
re willonge woth the chyldren, and in  
other trouayle and paynes takynge.

At

## The Chyrttenstate

**Boast:** It becometh no discrete honest hus-  
 ringe or bād to cōmēde his wife to much before  
 praisig, other men. *Collatinus Tarquinus*, losse  
 his noble wyfe *Lucrecia*, thow we hys  
 inordinate pressing of her. Yet muche  
 lesse becometh it y<sup>e</sup> to be shamelesse in  
 disclosing y<sup>e</sup> priuities of mariage, as  
 many filthy persons vse to do. *Lybe*  
 wyfe becometh it no mā to prouoke his  
 wife in bringing in naughtie persōs,  
 or in kepig the stil in his house, nether  
 to cause his wyfe to be y<sup>e</sup> spokē of. *Yf*  
*Menelaus* had kept *Paris* wythout,  
 he had saued *Helena* his wife. Neuer-  
 theles euery honest wyfe must say the-  
 fully, & at al times kepe her honestye,  
 though her wicked husbāde geue her  
 many prouocations. Remēbre alwaye  
 the sentence of *Salomō*. Whā a wo-  
 mā loseth her honestye, the hath she lost  
 her chiefe treasure, nether hath she a-  
 ny moze, but is cōtempned & despised,  
 as the myze in the stretes.

**Behaue** Hereto serueth it also, that the wyfe  
 our wylh may not make her selfe to familiar, to  
 seruann- frēdly, or to prey with her seruann-  
 res, tes or household folkes, lest they shuld  
 be holde to ratke, to iest, or without re-  
 uerence to behaue them selues w<sup>th</sup> het  
 as one seruing mayde woulde do with  
 another. Thou wilt say. I can not be  
 so boisteous nor shew my selfe so terri-  
 ble.

ble. Now go to, if thou wilt not be feared in the house as a dame, yet hold the so vnto them, that they may stande in awe of the, y they be not to rash, and to bolde of the, but shew the reuerence, beynge shamefast and wel manered toward the, as to the mother in y house. For thou oughtest with no man to be so familiar, so frendly, and so homely as with thy husband. Likewise also must men behaue the selues vnto their matdens in the house, & commit al the rule and punishment of the vnto their wives and not to medle with the seruantes against the, except the wyfe wold deale vnreasonably and wilfully with their poore seruantes. Contrarywise, y wife must not take vpon her the rule or punishment of the me seruantes. For here of cometh great vniyte. Like as whā the husband medleth to much with the women seruantes, and the wife with y me seruantes there riseth great suspicio & discencio amōg married folkes.

### The. xix. Chapter

Of conuenient carefulnes, and iust keepinge of the house lyke Christe folke.

If thy wyfe be vertuous & trusty, let her be also careful in keepinge & providinge for thy house. For such studye and ordinate care gendreth great loue, & increaseth thy substance. For

R. l.

suche

## The Christen State

**Gen. xxx** such studie & care is not forbidden. For the godly patriarche Jacob thought it necessary for hym & his wyfe to be studious for their household. Paul affirminge also the same. If a mā prouyde not for his own household, he denieth the fapth, and is worse thē an infidel.

**Mat. vi.** Wherefore al þe Christ spekeþ against carefulesse, he speakeþ it against all inordinate mistrusting & to much couetouse care & sorow, & desperatlye, and insatiably tormenteth and vexeth the mynde. Ordinate care expelleth ydle slouthfulnesse, & monieth vs of oure

**Psa. xxx** de wyte & iust vocatō. Which care only looketh vnto god þe autour & geuer of al to hym, we prayeth to prospere & blesse al that we goeth about. Which prater of fapth hath her forme & circūstaūces tēding vnto goddes gloze. Two thynges I aske of o Lord. Remoue from me vanitie & lyes, geue me nether povertie nor riches, onely graūt me a necessary liuing, lest I beynge to ful, deny the. sayinge: Who is þe lord? And lest I

**O: dy:** cōstrayne thoro w pouertie, fat to theft  
**nate care** and forswere þe name of my God. This ordinate care & studie must be taken, þe we may haue to succoure the nedye, & to set forth your childre, & þe poure selues want not, & so be your ydle ignaue. ye be onerouse, and a burde to other good men

of Matrimony. Fol. lxxii.

men. Labour to haue wherewith to  
lyue in age, if god cal you to it. Who so Eph. iiii  
hath stolen sayeth Paule, let him now  
stele nomore, but labour with his han  
des some good occupacion that he may  
haue to helpe the nedy. And as for the  
that inordinately care and studie to be  
riche, & to haue more then is necessary,  
they fall into the temptacions, and snares  
of the deuel, and into manye lustes  
(as saith Paul) which drowne men in  
perdition and dampnation. sodenly fall  
these riche welthy bullokes from their  
goodes and goddes, euen their euill  
gotten, worse kept, and worst of al be  
flowed Hammons.

What so euer is to be done withoute Luk. xii  
the house that belongeth to the mā, and  
the womā to studie for thinges within  
to be done and to be saued or spent con  
ueniently whatsoeuer he bringeth in. As  
the byrde fleeth to and fro, to bring to  
the nest, so becommeth it the man to ap  
plye his outward busines. And as the  
damme kepeth the nest, hatcheth yeg  
ges, and bringeth forth the frute, so let  
the both lerne to do of y vnreasonable  
fowles or beastes created of god natu  
rally to obserue their soday properties.  
The mā in his gapning and occupa  
inge must be trust and faithfull, seruent,  
diligent and earnest, makinge al thinge

A. ii.

sub.

gen. xxxi

### The Christenstate

substantial & sewer & withoute anye  
deceite. For faithfulness euer abyderh  
whan vnfaithfulness and craftyness  
destroy the selues, as ye se in the faith-  
ful dealinge of Jacob, and in the coue-  
touse deceit of Labā. The word & pro-  
myse of an occupier must be as ferme,  
and fast as a rocke of stone, faith and  
trouth concerneth many mens occupi-  
ynge, whā vntuste dealing bring them  
out of credite.

Let not a man medle with vn honest  
occupacions not necessary for a comon  
welth, but as Paul cōmaundeth wyth  
such as are good and profitable for the  
cite or countrey without deceite, & eue-  
ry man to medle with, and in his owne  
challenge, nether sekinge other mens lu-  
cre, nor enuyng other mens profyte,  
but walke ordinarly, & quietly labour-  
inge with their owne handes, auoy-  
ding vsurie, but doige to other as thou  
wouldest be done vnto thine own self,  
And yf thou (for al thy true & iust dea-  
lynge) yet prosper not subiecte to ma-  
ny euil chaunces wherof the world is  
full, yet be thou contente with goddes  
will, for the pouerthe of the rightwise  
saith Salomō is better then the infy-  
nite treasures of þ vn godlye. & a pece  
of bred or a mease of porage with quiet-  
nes, is better then a fat oxe with braw-  
lynge

lynge. Many men haue greate goodes  
with much vnquiernes & lytle honeste,  
for he hath set his soule to pledge, forsaken  
God, and taken the deuill to helpe  
him to lye and to deceiue, that he might  
be ryche, to leaue hys good to an vn-  
knowne herze. Dauid saith, folow not  
hym that doeth euil because thou seest  
him prospere in his wyckednes, for, he  
shal sone be cut downe like grasse, and  
like the floure sate awaye. But put  
thou thy truste in the lord, and do ryght  
dwell in the Lorde, and get thy liuyng  
wth trueth & iust dealing. And frete  
not, nor be agreued wth hym & prof-  
pereth in his owne wape, and leadeth  
a wycked life. ac. Vnto this holy Psal.  
let euery Chyristen man attende.

The wyues workyng place is within  
her house, there to ouersee and to set al  
thyng in good orde, & to beware that  
nothyng be losse, seldome to go forth,  
but whan vrgent causes call her forth

And therfore Phidias, that ingenuouse  
workeman intendyng to discrybe an  
honest faythful housewife, dyd set her  
ymage vnder the well of a snayle, sig-  
nifyng that she should enermore kepe  
her own house. Necessary it is that she  
know these comon sentences and lerne  
them by hert. Thou must not regarde  
what thyng thou wouldest faine haue

*Phidias.*

Comon  
setences  
for þe  
ke-

thehouse  
but



### The Chyristen State

but what thou canest not lack. Stretch  
out thine arme no further, the thy sleue  
wyl retche. What so euer thou nedest  
not, is to deare of a farthyng. Who so  
spareth not the peny, shall neuer come  
by the powne. Sparing is a rich purse  
A thyng is soner spared then gotten.  
Spare as though thou neuer shouldest  
dye, and yet as mortal spend mesurably  
To spare y<sup>e</sup> thou maiest haue to spende  
in honestye for goddes sake, and in ne-  
cessity, is wel done. Thy sparing is but  
vayne whē thou art come to y<sup>e</sup> botome.  
Begynne euery thing in betw season.  
Whatsoever thou maiest do to nyght,  
differre it not tyll to morowe. That  
whiche thou canest do conuenientlye  
thy selfe, committe it not to another. If  
thou wilt prospere, then loke to euery  
thing thine owne selfe, let it not be lost  
that may do any good in tyme to come.  
Spend nomore then thou wotest howe  
to get it, when thyne expenses and re-  
cettes be a like, a litle losse maye over-  
throw the. Spare for thyne age. Take  
paines in thyne yowth. Beye such thing  
as y<sup>e</sup> nedest not to repēt y<sup>e</sup> thereof, byle  
pedlary byngeth beggery. Praye thy  
selfe honestlye. Holde thy chyldren in  
awe, & they shall haue the in reuerēce.  
Muche spendynge and manye gyftes,  
make bare celars and emptye chistys.  
Euell

Euell fellowship and vaine pastime marieth pouertie, & begetteth a sonne called derision, liueth gorgeously & costely in excelsse, & leueth þ a fare wel, whose name is this. In thyne age go a begging. Such and many mo godly & wise sentences are found in Salomons proverbes, in þ preacher, & in Iesus Sirach, which an honest houswyte must take hede vnto.

**¶ The xx. Chapter.**

**¶** Howe married persons shall behaue the selues not onely in workes of mercye, but also in the crosse and aduersite, & with their seruantes.

**I**f Christen married folkes thorowe their iust labours and gods blessing obtayne ryches aboue necessitye, then let them remembre Pauls exhortacion, sayinge: Commaunde the ryche man of this world that they be not hie minded, nor trust in transitorie ryches, but in the luyving God whyche geueth vs all thynges haboundantlye to enioye them. Charge them to do good, and to be ryche in good workes, to geue wyth good will, to distribute layinge by treasure for theyn selues agaynst the tyme to come, that they maye laye hande of eternall lyfe. For when the Lorde shall come to Judge the quicke

i. tim. vi.

R. iii.      and

## The Christen State

and deade, he shall saye to the mercys full. Come hyther, ye blessed of my father, and take the kyngdome prepared for you frome the begynnynge of the world. For when I was hūgry ye fed me, I was thyrstye, and ye gaue me to drinke. &c.

Geue almose therfore of thyne owne substance, and turne not thy face away from the poore. Shew mercy after thy power. If thou hast much, geue plentifully. If thou hast litle, geue therof after thy power. For a good treasur shalt thou lay vp in store for thy self against the day of trouble: yea, that small substance wherof a poore mā geueth almose pleaseth the Lorde muche better, then when wealthye men geue their litle of their great ryches. Example in Luke. Remembre the comōd Prouerbe. That thou sparest frō geuyng for gods sake shall the deuyll carie another waye.

So saureth Salomon. Some man geueth out his goodes, and is the rycher, but the nrgarde hauinge ynough wyl depart frō nothyng. And yet is he euer in pouerty. He that is liberal in geuyng shall euer haue plentie. God increaseth loue and fauoureth marped folcke, because they shewe mercy and charite to the nedre.

And yf God maketh the ryche man  
poore

poore, he doth wel. For he seeth that if Affliction  
 he should haue riches, he woulde be to teacheth,  
 proude and forget god, & him selfe also. vs to  
 Wyth pouertie therfore and affliction knowe  
 wyl he nurture his childre so to teach God.  
 them his wayes, lest in abundaunce  
 and welth they run after their owne  
 waies and lustes. For tribulacion and Tribula  
 aduersite are the fire & salt that purgacion is -  
 and preserue vs from synnyng, and fyre and  
 do not destroy vs, but they teache vs to salte,  
 put our trust in god, and not in our sel  
 ues, nor in no creatures, they draw vs  
 fro transitory thinges to fasten vs sure  
 to God, and because we shoulde not be  
 condemned with the worlde, he pluck  
 ed vs with his crosse fro the worlde.  
 In to the which troubelouse state of i. Cor. xi  
 crosse, whan maried couples be cast of  
 god, then haue they the most presēt con  
 solacions out of scriptures to conforthe  
 them, and to cause them to reioyce in  
 their afflictions, as are the holy Psal  
 mes of Dauid and also the godly ensā  
 ples of the dere beloued faythfull ser  
 uauntes of god, as were Job, Abrahā,  
 Iacob. &c. Item the wordes of Christ. mat. xvi  
 Whoso will serue me, let hi daily take  
 his crosse vpon him and folowe me.

John also and Paul, are full of com- Joh. xvi  
 fort in their epistles. Whan any of the Hebre. x  
 maried persons be tēpted or troubled xii. xiii.  
 with

## The Christen State

with sickness or any other fortune, then should the one comforte the other with these comfortable ensamples, Psalmes and sentences of goddes spirite, full of all consolacion, one sufferng with the other, for so shall the affliction & crosse be the easelper bozne, and loue mutuall the moze encreased. True loue sheweth her selfe mooste clerely in trouble and syknes. And if the one grudge at the others sickness, he doth agaynst goddes will. And yf he reioyseth at her, or she at his affliction, it is a token of lytle loue, except his reioyce be in the lord so to comforte him to the similitud of his sonne Christe, that he myghte be lyke in glory.

How ser-  
uautes  
muste be  
entrea-  
ted. Job.  
xxxi.

Paule commaundeth you to do to your seruantes that which is iust and equall lovingly & frendly vsing them, remembryng that your selues haue a master in heauen. Lerne of Job also the same. For your seruantes are of goddes creaturen as well as ye, deare beloued and his chosen childezen also: yea, and your brethren and sytters in Christ. Let the therefore for their labours haue their conuenient foode and wages, be not bitter, harde nor iniurious vnto theym in no wise. A great offence it is before god, to kepe the labouryng seruantes wages from him. James sayth vnto such  
ryche

of Matrymony. fol. lxxvi.

riche mē. Behold the hyze of the labourers that haue reaped downe your fel-  
des (whiche hyze ye haue kepte backe  
by fraude) cryeth, and the complaynte  
of the labourers is entred into y<sup>e</sup> eares  
of the Lorde of Sabbath.

Ye haue had good dayes vpon earth  
and liued at your pleasure, and deligh-  
ted your hertes, but it is onely against  
the day of your slaughter. So James  
sayth that the defrauding of mēs was-  
ges wyl be at laste a slaughter. Many  
men vse their seruauntes as slaues, &  
beastes, & therfore is their exorted ser-  
uice vnpromysable and vnfaithfull to  
suche cruell masters, more saythfull is  
the seruyce done of loue then for feare  
and compulsion.

Agayne the seruauntes must laye a-  
parte all euil cōditiōs, pryde, vnfaith-  
fulnes, brawlyng and murmuring, pi-  
kyng and tales tellynge, remembre  
Pauls exhortaciō, saying: Ye seruaun-  
tes, be obedient vnto your masters w<sup>th</sup>  
feare and tremblyng, in synghenes of  
poure herte, as vnto Chyste. not w<sup>th</sup>  
eye seruyce as men pleasers, but euē as  
the seruauntes of Chyste, that ye maye  
do the wyl of God from your hartes  
with loue. Thinke y<sup>e</sup> ye serue the lorde  
and not men.

The duty  
of ser-  
uauntes.

The. xxi. Chapter.

Howe

## The Christen State

**W**here children shoulde be well and  
godly brought vp.

**G**reat ioye and quietnes it bring-  
geth to the parentes to se their  
children godlye and vertuously  
broughte vp. And agayne besydes the  
sorrowe that euil broughte vp children  
bringge to their parentes, yet shal they  
rende a straght rekenynge to god for  
their euil bringing vp of thē. The we-  
me shuld nouryſhe their owne childre  
with their owne brestes, or els yf they  
may not for weknes, yet ought they to  
seke honest & godly nurses of sober ly-  
uing, they with their milke they might  
drinke also vertue. And the parentes,  
especially the mother must endeouore  
to speake fyrst to the childe perfectlye,  
plaine, and distinct wordes, for as they  
be fyrst enformed to speake, so they wil  
continue, *Caius* and *Tiberius* the sonnes  
of *Cornelia Graechi* were oryate and e-  
loquent in their spech, for theyr mother  
was eloquent of tongue.

*Caius &  
Tiberius.*

And euen from their infancie for the  
let the parentes teach their childre no  
fables nor lyes, nor no vaine nor lyght  
cōmunicacion, but that onely which is  
godly, honest, graue and fruteful, let it  
be planted in their newe hertes. They  
must teache thē first certayne godly sē-  
tences, though they yet can not vnder-  
stande

of  
stande  
to men  
till th  
cepu  
As  
and th  
know  
one ab  
bring  
their  
Hea  
godde  
hrygh  
nothin  
to be  
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the w  
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it hat  
merci  
vpon  
God  
his v  
hatet  
comin  
deth.  
I m  
He m  
be w  
site  
God

of Matrymonye. Fol. lxxviii.  
stande them, yet let him commende the  
to memory, and practyse them in speche  
till they may here after the better per-  
ceyue them, as are these folowinge.

As certainly as thou seest the heauens  
and the earth, so certainly muste thou  
know, that there is one inuisible God,  
one alone for all sufficient, hauing his  
beynge of hym selfe, and all creatures  
their beynge of hym.

Heauen, and all that was made is of  
goddess own creacion. God is the most  
hryght goodnes: Without god there is  
nothing good. God nedeth no creature  
to be ioyned with him in his dedes, &  
councelles, to forgeue, dampne, saue, or  
helpe. It is he alone that vpholdeth al  
the world, preseruethe it, and geueth e-  
uery thyng, the life, and being, which  
it hath. He is louynge, graciouse, and  
merciful to the that so beleue and trust  
vpon hym.

God is true and iust, and holre in all  
his workes. God loueth vertue, and  
hateth syn & vice. It is good that God  
commaundeth, and euell that he forbid-  
deth. God punyssheth synne and euell.  
A mā must loue god aboue al thynges.  
He may not murmure agaynst god, but  
be willinge and thankfull in al aduer-  
site to beare it. He must cal onely vpon  
God, and cōplayne to him onely in all  
his



**The Christen state**  
hys nede. And here must the childre be  
taught thus to pray. Our father whiche  
art in heauen. &c. And to expresse the  
articles of our faith distinctly, & per-  
fectly. And in procelle of time lerne the  
truly to vnderstande them, and the ten  
commaundementes also by hert. Then  
teache the the prouerbes of Salomon,  
and the booke of the preacher, and suche  
comen sentences as are these. Vertue  
excelleth al thinges. To lie is the most  
shameful vyce of all. Thou shalt hurte  
no man, but profit euery man. Speake  
euell of no man. Backbyte noz curse  
no man. Al men are brethren. And such  
lyke godly sentences, let them be plan-  
ted into yonge hertes. Aboue al thiges  
shal the parentes godly and honest con-  
uersacion in the presence of their chil-  
dren, teche the more vertue, and good-  
nesse, the their wordes. For wordes al-  
thoughe they may do muche, yet shal  
good ensamples of lyuinge do more to  
the youth. Let not your childre be con-  
uersant with euell parsons, and light  
company, let the not heare vicious nor  
wanton communication. nor se no sin-  
ful syghtes. The parentes must vse the  
selues before them as before God, and  
al honest people. At the wise Sena-  
toure of Rome expelled Titus Flamine  
nus out of the counsell onely because  
that

that in  
ter he e  
Christ  
fearful  
Whos  
any of  
in me, i  
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Thou  
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ple. & s  
presen  
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speche  
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And  
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that in the sighte of his yonge daughter he embraced his wyfe.

Christen folke shoulde remembre the fearful sentences of Christ, sayinge:

Math.  
xviii.

Whosoever geueth occasion of euil to any of these yonge children that beleue in me, it wer better for him to be drowned w<sup>th</sup> a myllstone tied about his necke. Thou must diligently beware, least as in thyne house geue any euil ensample. & speake y<sup>e</sup> that naught is in their presence. And take hede lest y<sup>e</sup> receaue any person into thyne house, that may either by word or dede, corrupt thy children or seruauntes. Remembre that euil speche may sone corrupt & destroy that which thou hast bene longe in plating and building. Wanton and euell communication (sayeth Dauid) corrupteth good maners. And beginne betimes to plat vertue in thy childrens brestes: for late sownge bringeth a late or neuer an apte haruest. Yonge branches wil be bowed as y<sup>e</sup> lystest, but old trees wil sooner breake then bow. And whatsoever good liquore is put firste into a new erthen pot, it wil kepe y<sup>e</sup> set therof euer after, if it stand therein any season.

And as for the yeres to set the childe to y<sup>e</sup> scole, first consider the apt Marynelle of witt therof, for some are apt at foure yeres, and some not before sixe

The christen state  
of seuen yeares And what they shalbe  
first taught it is tolde befoze .

And here must ye chouse our discrete,  
lerned, & goodly masters for your child-  
dren which shal accordig to their capa-  
cities gentily and wysely instruct the,  
as is contained in their primers in En-  
glish, & dialogues as are ther made for  
the, which whē they cā reade both pri-  
ted & wyrtten letters, & can wel cōmpt  
that which they haue lerned to memor-  
ry, saying it distinctly & perfectly by  
heart, the let the lerne to wyte, to cast a  
cōpre, to cifre, adde, subtray, &c. And let  
the exercise their penne, & their tōgues  
in redyng diuerse prynced bookes per-  
taining to the holy scriptures, & come  
to heare the true preachers of goddes  
word, and in any wise let the not heare  
the papistical preachers, and whē they  
come home from any good sermon,  
aske the what they haue bozne away,  
and exhorte them to marke diligentely  
another tyme, and to reherse it when  
they come home. Let them say the gra-  
ces at the tables. Let the prepare y<sup>e</sup> ta-  
ble, and seue you there at, clefly & was-  
nely. Let the s<sup>c</sup>ende al the tyme in vers-  
tuous v<sup>s</sup>es, and neuer be ydle, for the  
tyme of your lyf is precious, & passeth as  
way swiftly. Be ye circumspect o<sup>f</sup> pas-  
sentes, in fedyng and apparelling your  
chyl-

Math. 23

children, let the not be paumered vp to delicatly wth meates and wines, not yet arayed to sumptuously & proudly. Daniel was as wel liking, & as pure of complexion with a meale of potage euery day, & a drafft of water, as were they that were fed euery daye of the kinges table. Excesse of meates & drinkes in youth and gorgeous apparell, is the doze vnto glotony, drunkenness, & lechery, & the waye to pryde & al manner of vice, neuer to be plucked frō the in age. For the which enormities, & vices their parentes & vppringers shall geue a strait rekening vnto god let not thy youth rūne out of the dozes neither by day nor night wout thy licēce, & take a rekeninge of their behauiour in thine absence. Suffre them not to come into any lyght wanton company.

Se that ye correcte the deuly & discretely for their faultes so that they stande in great feare and awe of god, and ye wordes will not reclame the, then take the rodde or weapō of correctiō discretely vsed. For the rod of correctiō misuseth wpsed, but the childe suffred to do what he listeth is the confusiō of his mother. And who so spareth the rod prouer. hateth the childe. but he that loueth hym xxix. and nourtureth hym in tyme, the childe shert xlii. xlii. is full of foliynes but the rod of correctiō and. xliii.

## The christen State

rio driueth it forth, better it is þ child-  
dren wepe the olde men. Se that they  
pyke not, stele not, nor vse no vnlawful  
games, be not so roughe nor to hastye  
w<sup>th</sup> thē, but so order your selues to them  
that they may both loue and feare you.

### ¶ The. xxi. Chapter.

Children where vnto they be apte, let  
them lerne that science or handy craft.

Considre wel wher vnto the child  
is naturally enclined. And vnto  
that occupacion let hym be put,  
manye men nowe a dayes albert  
they se their children apte vnto letters  
& good lernig hauig substauce mough  
to fynde them therat, yet wyl they not  
suffer them to contynue there at, be-  
cause thē selues cānot fauour it. or els  
they se no aduantage worldly to folow  
but great trouble & persecucion. which  
wouldy mē in thus doinge declare thē  
selues vngodly, destroyers both of thē  
selues, their children, and of all cōmon  
welthes and congregacions.

why mē  
now set  
not their  
children  
to scole.

For what publique welth, towne cr-  
te or parish can be wel gouerned, with-  
out the prince, ruler, priest, or byshop,  
be lerned in goddes lawe prophetes  
in his gospel. What is the cause of all  
this dissensio, cruel persecutio, ttran-  
nye, cruel lawes, making vniust actes,  
false religion, wicked ordinañces, & vn-  
godly

godly  
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ate his  
Clare.  
ly to li

godly decrees and instruccion: but one  
ly the blind ignorance of vilernd ru-  
lers? which mesure al thig after their  
owne foule fleshy affectes & reaso be-  
sydes al scriptures: & wold haue their  
owne carnal willes to stand in þe stede,  
pca: rather to be aboue god, & his law-  
es. In tymes past, whē mē saw so ma-  
ny spiritual promociōs vnto rich bys-  
shopps, benefites, deanries, abba-  
cies, Priories, chaunccler ship. &c. thē  
they did set fast their childrē to scole, to  
make thē poppys priestes, ydely to liue  
by other mē's sweates. But now they  
se how laborpouse, & perrellouse, an of-  
fice it is to preach, and to teach goddes  
word purely, frely, & faithfullye, and  
how vnthākfūl an office it is to rule co-  
monalties after iustice, & equite, and  
what an heuy intollerable labour it is  
to minister iustyce, and iudgement after  
goddes word, lōking for no aduātage,  
but to be a comon seruānt for the comō  
welth. susta:nig such intollerable bur-  
dens, labours, & perels as þe office dem-  
ly ministred asketh, no mā is glade to  
haue his child lerned to such vnprofitā-  
ble, & laborious endes. It was once an  
holp sacrifice to god for a mā to dedy-  
cate his daughter or son vnto frāces,  
Clare, benet. Cho. Bussē. Mari. &c. yd-  
ly to liue in al filthines, whā riches,

## The Christen State

tes, and worldly vaine worſhip, & priuate profite folowed, or rather when the greedely aſpired & folowed it. But now whē the cōmon labour, godlines, and the publique profite of all cōmon wealthes, and congregacions depende vpon it, no man regardeth neither good lerning nor vertue, ſo farre of are they now to ſet their childre to godlye ſchools. Whē youth was nothyng apte to good letters, & whē ther was no good lerning nor no good techers, then well was he that myghte ſet hys chyldre to ſcole. But now whē youth was neuer ſo apte to good lernig as it is this day, lerning and good letters neuer ſo plentifully flouriſhing, reſtored & redacted into ſuch a compendious clere bryetneſſe neuer ſo good diligent and leined maſters, neuer of ſo plentie of ſo good and playne bookes printed, neuer ſo good chepe, the holy goſt as it wr̄ into men's mouthes mercifully offering hys giſtes, and yet wyl there no man open his mouth, his eyes to ſe ſo clere light, nor his eares to heare ſo pure, manifeſt and hoſome doctrine, euē the word of their own ſaluacion. For our vnihappynelle thefore, al thoſe infinite heavenly benefytes ſhal be taken fro vs, & geuen to ſome other nacton, as to the Turkes, & Iewes which ſhal thanke,

fullper

of Matrimony. Fol. lxxxiii.  
fuller then we receyue them. And we  
shall haue the popish priestes with all  
pappstry haltered and captiued vnder  
hardnecked Pharaon, in myre and claye  
neuer to be deliuered out of that pzoners  
seruitude of his intolerable bondage.

But now therfore, o ye chriſten paren  
tes, ſeyng that your youth is nowe by  
the fauoure of God, endewd wyth ſo  
good wyttes, and enclyned vnto good  
letters, let not the graces and giſtes of  
God be offered you i bayne, but exercise  
them in good authors bothe Greke and  
Latine, and noble hiſtozies, in Logike,  
Rethorike, and in the tonges, let them  
reade the holy Bible, and commend it  
to memozy, and ſo ſhall they in tyme to  
come be profitable vnto y<sup>e</sup> churche welth  
wherunto they be bounde.

And ſuch as are apt to handy occupa  
cyons let them be ſette to them whiche  
be moſt profitable and neceſſarye for a  
common wealth, as for paynting & ſcrib  
ing with ſuch lyke they are more cu  
rious & neceſſary. And conſider that  
all juſte and true occupations juſtly ex  
ercyſed and vſed, Goddes bleſſing ma  
keth the to proſpere, and the true doers  
and labourers to theyr callinge hye  
bleſſing make them ryche. Euery man  
to put his childe to that maſter whiche  
is moſt excellent and conynge in that  
L.iii. craft



## The Chyristen State

craft. it is no nede to moneth nor to ex-  
hozte your chyldzen to be trew, of se we  
wordes saythfull in dedes and promy-  
ses, diligēt and seruible to euery mā,  
obediēt to their masters, clenly, quick,  
handsome and willing to do their com-  
maundementes.

**Trauaile  
lynge as  
monge  
strangers**

Now whē thou hast perfytely lerned  
thy craft, it shalbe profitable for the to  
trauaile into straunge countreys, to se  
the workynge and handlyng therof as  
monge other nacjons, whereby epyther  
thy selfe mayest learne both a perspyer  
practise and also moze experieñce, or els  
they of the, may lerne yf same into thine  
owne profyt. And in so traualing hold  
thy selfe modest, styl and sobre. med-  
lynge not beyonde thine owne faculte:  
Be gentle, frendlye, saythfull and cour-  
teous to them, conformyng thy selfe vn-  
to theyr honest fashjons and godly ma-  
ners. Beware of euyl compagne and  
dyonkenes, beware of lyght and wanton  
women, lerne no vyce nor euyl ma-  
ners of thē, but onelye vertue and such  
occupacions as are profitable, lrynge  
home connyng and vertue and no synne  
nor euyl maners of whiche thou shalt  
se to muche, and so lytle of that good  
is. Cutte clothes, and yagged and al to  
hacked hosen, dysfigure and defourme  
honeste personnes, and declare lyghte  
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of Matrimony. fol. lxxviii.  
men and wantones in the hert.

But befoze al these experience seking,  
se that thou proudest thy children ho-  
nest mates (yf they despze it) & let them  
rather liue together at home, and not  
one to departe any long tyme from the  
other, for traauyng into straunge co-  
treys, byng some yonge euil disposed  
persons into great inconueniēces and  
naughty liuinge, as it was wont to be  
sayde of the Rome runners neuer to be  
good after.

The. xlii. Chapter.

**I** Et not your yonge daughters be to yonge  
proudly and costly apparelled, but wemens  
+ modestly and honestly, for this goz apparel.  
grouis apparell is not els but a myns  
strelse, ppyng by a daunce vnto all  
lecherie. Remembre that Peter saith. i. Pe. iii.  
That the apparel of wemē may not be  
outwarde in brydded outlaycd heere,  
which is an whorish fashio, nor in han-  
ging on of gold, or puttyng on of a cost-  
lye gorgeous flaringe clothes. &c. The  
outward light apparel declareth a cor-  
rupt, proude & sinful inward hert. Let  
shamefastnes, chastite, modesty, meke-  
nes, few wordes, sadnes & sobriete, be  
the yong womans apparell to set forth  
her bewty. For after this maner in the  
olde time, saith Peter, were holy yong  
wemē decked of their matrones, & wer  
L. liii. obedy

## The Christen State

obediēt to their husbands. As was Sa-  
ra vnto Abrahā, calling hi lord, whose  
doughters ye are as lōg as ye do wel.  
Let the examples of Rebecca and Ra-  
chel be at poure eyes, which godly and  
fayre women despying and seking the  
loue of theyr husbandes were glad to  
please thē. Lerne also of Dauid how to  
tyme your selues. Beware ye wōld not  
your pouertie & proude herte wyth to  
pzeypouse and sumtuons apparell, yf  
ye will go forth in your proude araye,  
so neglechte you the doctrine of god and  
procure your selues dampnacion.

But yf ye say ye decke your selues to  
be the moze clenlye, & so to please your  
husbādes, I tel you againe, that there  
is a meane & measure in euery thyng, &  
accozding to euery state & degre there  
is a comely apparel, which comlines &  
measure no honest husbāde noz honest  
wife wilbe glad to transgresse and ex-  
ceade. Such excesse and pryde may pro-  
cure the dishonestye, and harme to the  
husbāde.

whether  
gētle we  
men may  
go so ry-  
chely ap-  
pareled.

As for gentle women & such as are of  
noble birth, whether they may exceade  
in light & wāton apparel, or in appa-  
reil to costly: I wōld first aske thē whe-  
ther they be chzisten & faythful women  
or vnfaythfull. Yf they be vnbeleuers,  
then let thē walke as they list, & yf moze

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gorgeous tenderlinges they be, the better that they please theyr head of deuill. And seynge they haue wanton proude spirites, they must nedes haue like garments to declare what they be within in hert & mynd, with these wemen I will not wrestle. But yf they be christen faithful wemen, they maye knowe that the holpe Apostle Peter & Paule haue written theyr exhortacions for sober apparel, vnto them whiche haue such riches, stones, gold and siluer, and not to poore women that haue them not. Seyng then that the worde of God is principally spoken to you that be gentle women of noble parentale (whiche haue these riches & iewels, to lay them awaye with all youre pompe & pryde) and wilbe taken for christen folkes, the folow you the exhortacions of the ministers of Iesu Christ.

Moreouer ye shuld remembre what is the very nobilite, and what maketh gentle men and wemen, that it is not apparel, but mekenes, gentle behauiour, discrete conuersacion, prudence, wisdom, learninge and vertue. And they that in Christ Iesu are baptysed, are baptysed into one body of Christe, where we are al one & no differēce betwixt noble nor bloude, poore nor riche. Galat. iii. And therfore in this respect ther is no

## The Christen state

boast to be made of bloude, but remem-  
ber þ noble quene Hester, which said,  
Thou knowest my state, O Lordc, and  
that hath the signe of preeminence and  
worship which I beare vpon my head,  
what time I must go forth to be sene, &  
that I abhorre it as an vnclene cloth,  
and þ I weare it not whā I am quiet  
alone by my selfe. God therfore harhe  
geue you ryches to distribute them to  
the poore, and not to mayntayne poure  
proudtherwith. So were Jewels besto-  
wed euen amonge the Heythen, for at  
Rome was a lawe called *Lex oppia*,  
wherby all pompe & excesse of raiment  
was forbydde al honest women, & they  
were commaunded þ none how myght  
or riche so euer they were (shoulde not  
weare aboute an vnce of gold vpon their  
bodpes.)

Cypriane saith that women all be it  
they be ryche, yet therfore oughte they  
not to vse the more pompe & pryde, but  
to knowe those onely to be rich whiche  
are earnest in godly workes & helpinge  
the poore. A shamefull and blasphemous  
thing it is to weare syluer, gold,  
beluettes and sylkes and to suffer the  
poore to want clothes and fode: Yea, she  
that proudly decketh her self, destroyeth  
her owne soule, & geueth other fol-  
kes occasiō of destruction. For she ster-  
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reth by euill affections & lustes in the  
that behold her: yea, such one is poison  
and sword to them that see her. Neither  
maye suche gorgeous flarunge proude  
wemen be iudged godly nor honest. And  
therfore said Paul. That euery woman  
cominge into the church to praye or to  
heare the word preached, must be honest  
ly couered, & especyally her head, for if  
she come in bare headed, or she wig any  
parte of her heare (as some laye it out,  
and many haue bowed heare) she dis  
honest her heade which is her husband:  
let them therfore be decked and coue  
red with comely beales, for the angels  
which are his ministers and messagers  
of God. And what madnes were it to  
come into the church vnder a pretence of  
humblenes to praye to God for grace,  
wherby such proude fashions thou pro  
uokest his heuie wrath vpon thee. It  
were better for such people to be thrust  
into a sacke, wth a mpylstone hanged  
about theyr neckes (as Christ saith)  
drowned, then thus to offende anye  
one of the leaste in the congregacy  
on.

What shame God threateneth vnto  
such proude persones, ye maye read Es  
say. lvi. saying: That for their charynes  
of golde they shall haue halters of  
hempe, and letters & colers of yron. for  
theyr

1. cor. xi.

Mal. ii

### The Christen State

they muske & pomaunders, they shall haue styncke for their broydzed heere, every man shall se them balde, and for their stomachers of gold they shall wear sacke, which all is a miserable destruction of Israel and Iuda by the Assyrians and Babilonites came iustely to passe in the daies of these kinges, Joachas, Joachim, and Zedechias.

xxii. cha  
diii. li. re  
gū. ec.

Wherfore let every honest woman, accordinge to her state and abiltyte, be comely, clynely, and honestly apparelled, auoyding all sluttishnes and vncleannes, and so teche their children, and refrayne from al excelle and superfluite, that God maye be praysed and no man offended at your apparell, rather garnished with vertue and outwarde honestye, then wyth pryde whiche procureth you enuy, and it will in conclusion haue a shamefull fall.

### The. xxi. Chapter.

How daughters and maidens must be kepte.

**N**ow to returne to yong daughters how they should be instructed in prayer and knowledge of the Christen religion accordynge as Silence it is set forth in dyalogues and instructions of the Christians, yet shall they not be to busy in teaching and reasoning openly, but there to vse silence and

and to learne at home, openly to heare  
and at home let them reason and teche  
eche other. Neither would I haue the  
euer shut vp, as it were in a Cage, ne-  
uer to speake nor to come forth, but  
sometymes to see the good fashions, &  
honest behauiours of other, for to kepe  
them euer in me we is ynoughe eether  
to make them starke fooles, or els to  
make them naughtes, when they shal  
ones come abroad into companie. As  
for this thing, euery dyscrete parente  
shal know by the foresaid rules, howe  
to order them, to auoyde all wantones,  
and nyccenes in wordes, iestures, and  
deades. to eschewe al vn honest games  
and pastymes, to auoyde all vn honest  
loues, and occasyons of the same, as  
vn honest daunsynge, wanton comu-  
cacion, company wyth rybaldes, and  
fylthy speakers. Teache the to auer-  
te their sight and senses from al such  
inconueniences. let them auoyde ydle-  
nes, be occupped cyther doyng some  
profytable thinge for your familie, or  
els redyng some godly booke, let them  
not reade bookes of fables of fonde and  
lyght loue, but call vpon God to haue  
pure hertes and chast, that they might  
cleue onely to their spouse Christ, vnto  
hym married by faythe which is the  
most purest wedlock of vs al, pure vir-  
gines,



## The Christenstate

gyenes, beyng both marped and vnma-  
ryed. Euyl woordes saith Dauid, cor-  
rupt good maners, vncleannes & coue-  
teousnes, let them not ones be named a-  
monge you, nor no folke ribaldrye tal-  
kyng, nor lyght iestynge, whiche are  
not comely, but be occupped in praiers  
and thankes geuyng. Bokes of Ro-  
byn hode, Beues of Hampton, Troys-  
lus, and such like fables do but kindle  
in yers lyke lyces, and wanton loue,  
which ought not in yowthe wyth theyr  
fyrst spetle to be dronken in, lest they  
euer remayne in them. If ye delyghte  
to syng songes, ye haue the psalmes  
and many godly songes and bokes in  
Englysh right fruteful & swete. Take  
the new testamente in yowre handes,  
and studie it diligently, & lerne yowre  
professio in Baptisme to mortyfye  
yowr flesh, and to be renewed in s<sup>pi</sup>ry-  
tite, lerne s<sup>h</sup> of the Lordes supper  
to remember hys death, and to geue  
hym perpetual thankes for thy redemp-  
cion. Mothers muste also teache theyr  
daughters to worke, to loue their hus-  
bandes and children, And let them lay  
their handes to spinne, sewe, weaue.  
ec. For the noblest women, both among  
the Heathen Romans, and Grekes,  
and Hebrewes, had greate commendas-  
cyons for theyr huswifely wo:kyng  
wyth

**Lerne  
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worke.**

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of Matrimonye. fol. lxxviii.  
wyth their handes, as ye may reade of  
Salomon, saying: He that fyndeth an  
honest saythfull woman, He is more  
worth then precious perles. The herte  
of her husbande maye sauely truste to  
her. Al y dayes of her life wil he seke  
hys profyte. She occuppeth woll and  
flaxe & labourerth gladly wyth her han  
des. She is lyke a marchantes shippe  
ec. It is expedient that a mā handfast  
not his daughter before he hath good  
experience of her huswifrye, and gos  
uerninge of an house. For it becometh  
her better to haue a payer of roughe &  
harde handes, then to be fayer & softe,  
glisteringe with ringes or couered co  
nnually wyth smoth gloues. And let  
the parentes beware that they bringe  
thē not by tenderly, wātonly, and dilis  
cately, or to mycelye. And at due tyme  
let them be prouyded for, so that they  
may gouerne their owne houses wyth  
their owne husbandes.

¶ The. xxb. Chapter.

¶ Of dyuorce.

¶ Ere shoulde I also saye some  
**H** what concernynge diuorce, be  
cause it lyeth vnder the tytyle of  
wedlocke (and is permittted for  
the welth and health of men) yf other  
Christē lerned persons had not writtē  
sufficiently therof afoze, Agayne, the  
matter

## The Christen State

matter of dyuor:ce belongeth rather to the office of iudges, thē to such priuate persones as I here wyte vnto. For for y opening of the cause I wyl make this mozt declaracion.

**Diuor:ce.**  
**Eraf.** in  
his An-  
notaciōs  
vpon the  
first Co-  
rint. vii.

First, that is called a Iuste dyuor:ce, when as nether partie may take the o- ther againe, so is it in the libertie of the faultlesse partye to mary another. And therfore did Christ tel the Jewes that theyr dyuor:ce, whiche was for euery light cause they listed (their own hardnes so requirynge) was no true or iust dyuor:ce, but a permyssion for theyr own hardneckednes, vnto the whiche sayned dyuor:ce, Paul hauing respect sayd constantly to them that so lighte- ly when they lyst ed would haue a bill of diuor: cement. To the maryed, not I but the Lorde commaundeth, that the wyfe be not dyuorced from her man but yf she be, for any lyght cause by a- ny such permyssion for the hardneckedn's sake (for such fashions be- come not pou which are Christened yet let her abyde vnmarrēd, or els be reconcyled to her husbande. And lyke wyse of the man.

**Diuor:ce**  
mēt is a  
medicine

Dyuor:ce is permytted of God, for the welth and medicine of man, and for amendment in wedlock. But lyke as a- ny manner of medicynes ( and specially

son

as they that go nighest death, as to cut  
of hole mēbres. &c. ) are very terrible.

So is diuorice in dede a medicine, but  
a perelous and pyreful. Now there be  
founde surgeons that haue good for-  
tune and grace of God in cuttinge of  
whole members, yet let euerye one of  
vs beware, that he nede no such medi-  
cine. Euen so muste all marded folkes  
most diligentlpe eschue all occasyons  
of dyuorice, and knowe that they muste  
proue a painful medicine yf they wyl  
haue diuorice to be their conforste.

Secondly. No man ought to thinke,  
that it is lawfull for hym to put away  
hys wyfe for euery cause he lysteth.

For whan the Pharises asked oure  
Lord, yf a man might put awaye hys  
wyfe for euery cause he listeth. He an-  
swered. No, and sayd: Who so putteth  
away his wyfe, except for the cause of  
fornication & marryeth another, breas-  
keth wedlock. &c. Likewise saith he al-  
so. Math. v. And so sayeth Paul vnto  
the married, commaunde not I, but the  
Lord that y wife seperate not her selfe  
from the man. But yf she seperate her  
selfe that she take none other, or els be  
recōsiled to her husbāde. A yherse  
must y husbād do toward y wife. Ther-  
fore is it a vaine opinion to thinke (as  
some do) that they must straight waye

## The Christen State

be diuorced when the husbande can not agree with his wyfe, for anye matter partapnyng to the house, and so forth for al maner of occasiōs ther list. They should rather loke to be at one agayne. And yf the one be runne from the other to come agayne together shortly.

Now man  
may dy-  
uorice  
him selfe

Thirdly thoughe they be perswaded to haue lausful occasiōs of diuorcemēt, yet maye they not be iudges in theyr owne causes, nor take oughte here in hande by theyr owne auctorite, but let their matter come before their ordinate Judge. For no law permitteyth here to do after thine owne pleasure, what thou thinkest best.

Judges  
maye  
make  
no  
diuorice.

Fourthly, the iudges also may not separate married folkes immediatly, & in at the haste, but attempte all maner of reconciliacion, and suffer the dyuorice whyle there is hope of amendemēt and therc. Agayne, weye the matter wth discrecion, and graunte of iudgemēt & pōndre this well & where as are right occasiōs of diuorice, they ought to lare no man into innocēcy, neither to permitte the vicious person to haue his wilful purpose.

Fifthly, what the righte occasiō of diuorice is, hath Christ mecioned in the gospel, & named whoredom & aduoutrie. With the which no doute he hath  
not

not excepted lyke and greater occasiōs  
but vnderstode and comprehended the  
therein. for the holy Apostle also bid  
leauē infidelite as an occasiō of diuorçe  
1. Cor. vii. Manifest it is also, y<sup>e</sup> wed-  
lok was partly instituted for y<sup>e</sup> eschew-  
ynge of aduoutre, Wherefore when  
the gyltie partie is dyuorced, y<sup>e</sup> vngyl-  
tie is at lybertye to mary againe, yf he  
or she can not liue soole, accordynge to  
Paul. If thou canst not be chaste mary,  
for better it is to marre, then to burne  
in concupiscence.

Howeouer y<sup>e</sup> faithfull and vertuous  
Emperours, as holy Constantine, Theo-  
dosius, Valentinus, Anastasius, & Iustinian  
and decreed other thinges also to be law-  
full occasiōs of dyuorçe, as murther,  
poysonynge and such like, as it is en-  
dēt in Cod. lib. v. Tit. xviij. de repudiis. &c.  
Euery reasonable man then consydre  
that God dyd ordeyne wedlok for y<sup>e</sup> co-  
nestie and welth of mā, and not for hys  
shame & destruccion. They therefore that  
in no case wyl helpe the oppressed per-  
sone, nor in any wise permitte diuorçe  
to be made, doe euē as y<sup>e</sup> pharisees which  
by reason of the cōmaundement of y<sup>e</sup> sab-  
borh after the letter, suffered men to be  
destroyed and to perishe.

Sixtely. The paristes haue forbyd-  
den the innocent and vngyltie partie to  
mary

The vngyltie  
may mary  
after  
diuorçe

## The Chyristen state

marpe after the diuorice made. Which  
yet was nothyng els but euen violent-  
ly to cast a snare aboute pooze pcoptes  
neckes, and to drawe them vnto vice &  
spynne. For the dyuorced coulde not re-  
frayne, and mary they wer not permit-  
ted, therfore with violēce wer they for-  
ced vnto whozdom. But Paul sayeth  
other wise. Better is it to mary then to  
burne, & God ordeyned wedlok for the  
auoydyng of whozdom.

As touchinge the person that comit-  
ted the offence, to the dyuorice, he was  
punished with deth, what neede we the  
to reason for the mariage of the vngil-  
tye? Therefore where as some object  
Pauls wordes, saying: The womā is  
bound to h<sup>e</sup> law so long as her husband  
lyueth, but when her husbände dieth,  
she is fre to mary vnto whom she wil,  
only that it be done in h<sup>e</sup> Lord. It hin-  
drecht not our purpose, for wher as the  
aduourter doth yet lyue, it is agaynst  
Gods commaundement, which hath cō-  
demned him to death already, therfore  
in such a case the faithfull esteemeth him  
but dead, though (thorow the negligēce  
and sufferance of the worlde) he be yet  
alyue. It is no reason h<sup>e</sup> such sufferance  
should debarre the vngiltye from hys  
freedom and right, seying the iudges do  
not iustice.

Thus

Thus muche thoughte I with fewe  
wordes to speke concerning dyuorçe.  
And here withall do I hartely exhort  
all faythfull married folkes that they  
Christenly and louingly agre amonge  
them selues, and so lyeue that they nede  
no dyuorçement. Therefore muste  
they heartely call vpon God,  
that he wyll haue merce  
vpon them. and graunte  
grace vnto them  
(and vnto all  
suche  
as are married) that they may  
lyue well and vertuouſly  
together. Amen.

(✞)



**A** Table wherein thou  
shalt fynde, in what case euerye chap-  
ter beginneth, what is contained in the  
same chapter, and also all other prynci-  
pall thinges contained in this boke.

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**W**ho instituted wedlocke, where &  
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Anno incarnationis Christi.

M.D.LII.

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